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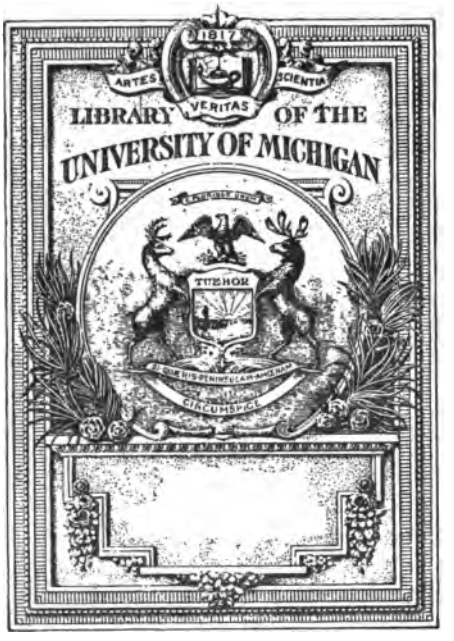

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TRAVELS

James Riddell

THROUGH

CYPRUS, SYRIA,

AND

PALESTINE:

WITH A

GENERAL HISTORY OF THE LEVANT.

BY THE ABBÉ MARITI.

TRANSLATED FROM THE ITALIAN.

VOL. I.

DUBLIN:

PRINTED FOR MESSRS. P. BYRNE, A. GRUEBER, J. MOORE, W. JONES, AND J. RICE.

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PREFACE.

CYPRUS, Syria, and Paleſtine have made ſuch a conſpicuous figure in the page of hiſtory, that an account of them muſt prove highly intereſting to thoſe who are fond of reſearches into the ſituation of remote nations. No countries, indeed, have oftener changed their maſters, or been ſubjected to more revolutions. The Perſians, the Greeks, the Romans, and the Saracens, have all made them the theatres of memorable events; and they are now in the hands of a government, which has baniſhed from them the leaſt traces of thoſe arts for which they were once ſo famous. Syria and Paleſtine in particular are celebrated on account of their being ſo intimately connected with Sacred Hiſtory; and the numberleſs ruins which they ſtill exhibit to the eye of the curious traveller, while they hold forth a ſtriking picture of the inſtability of all human things, afford a noble ſubject for the moſt ſublime reflections. Theſe Travels, therefore, which procured the Author a place in ſeveral learned academies, and which contain a very accurate and juſt view of the moſt remarkable places in the Levant, will, the Tranſlator truſts, meet with the ſame approbation

here as they have done abroad. The man of letters will find in them curious obſervations on many objects of the utmoſt importance to ſcience; the politician new ideas of the government and manners of the Orientals; the Merchant uſeful Information concerning trade and commerce; and thoſe who wiſh to viſit the Eaſt, ſuch inſtructions as cannot fail to be of the utmoſt utility to them. The Author, above all, ſeems to have been peculiarly attentive to the local geography of the towns and villages through which he paſſed; and, with this work as a guide, future travellers who may be diſpoſed to purſue the ſame route, will be at no loſs how to gratify their curioſity, and to avoid thoſe dangers which deter the Europeans in general from expoſing themſelves to the inſults of a brutal and ferocious people.

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TRAVELS

THROUGH

CYPRUS, SYRIA, AND *PALESTINE.*

CHAP. I.

OF THE ISLAND AND KINGDOM OF CYPRUS IN GENERAL.

CYPRUS, an iſland in the Mediterranean Sea, belonging to Turkey in Aſia, is ſituated under the fifty-ſecond degree of eaſt longitude, and the thirty-fifth of north latitude, between the coaſt of Syria and that of Cilicia, at preſent called Caramania. This country was formerly known by a great many different names. Pliny calls it Acamantis, Ceraſtis, Aſphelia, Amathuſia, Macaria, Cryptos, and Colinia *. In other hiſtorians it may be found under the denomination of Chetime, Eroſa, Paphos, and Salamis; and, in the poets, under that of Cythera: the latter made it the birth-place of Venus, and the abode of the Graces; hence thoſe charming deſcriptions which they have given of it; and thoſe enchanting ſcenes of which,

* Plin. lib. v. cap. 31.

according to their account, it was the theatre. Their ingenious painting has perpetuated the illuſion; and the names of Cythera, Paphos, and Amathonthe, thoſe ſpots more peculiarly conſecrated to the goddeſs of pleaſure, ſtill awaken the moſt agreeable and delightful ideas.

This iſland contained formerly nine kingdoms, tributary to Egypt, and ſoon after to the Romans. From the emperors of the weſt it paſſed to thoſe of the eaſt: but it was taken from them by the Arabs, under the reign of Heraclius. Iſaac, a prince of the family of the Comenii, who governed it with the title of Duke, being fired with ambition, ſeized on the whole iſland, and eſtabliſhed himſelf ſovereign of it. The weakneſs of the empire for a long time favoured the views of the uſurper; but, in 1191, Richard the Firſt, king of England, deprived him of it, together with his life. Being afterwards ſold by this monarch to the Templars, difference of religion cauſed the inhabitants to take up arms againſt their new ſovereigns; and the knights apprehending that they ſhould not be able to keep peaceable poſſeſſion of it, delivered it back to Richard, who renounced it in favour of Guy de Luſignan. In 1460, Charlotte, the laſt heireſs of this family, was expelled from it by James, her natural brother. She married Lewis of Savoy; and on this account the dukes of that country ſtill aſſume the title of King of Cyprus. After the death of James, Catherine Cornaro, his widow, finding herſelf without male children, made over this kingdom in 1480 to the republic of Venice. But they did not long enjoy their acquiſition: the Turks rendered themſelves maſters of it in 1570, and every thing concurred to ſecure their conqueſt. But how comes it that theſe people, reſtleſs and rebellious under their firſt ſovereigns, ſubmit with ſo much docility to the yoke of

of the Ottoman empire? Is it becauſe a deſpotic government, which falls heavieſt on the opulent, and conſequently the leaſt numerous part of a nation, is, as they ſay, more favourable to the poorer claſſes, who form the bulk of the ſtate? There is a cauſe leſs remote, the idea of which preſents itſelf to the minds of theſe unfortunate people. The robuſt ſlave raiſes, and carries without difficulty, a moderate burthen: but if it is greater than his ſtrength can bear, it will ſoon overpower him; and the unhappy wretch, when once thrown down, muſt ever after creep and drag himſelf along, after the manner of animals. Such are the effects of deſpotiſm: it cruſhes man; deſtroys his nobleſt faculties; and, while his exertion is confined within the narrow circle of his wants, he at length loſes all ſenſe of his own dignity: a ſenſe which, when properly revived, has been at all times, among people kept in a ſtate of ſlavery, the principle of revolutions, and the ſignal of liberty. However this may be, Ferdinand I. of Medicis, grand duke of Tuſcany, attempted to take Cyprus; and would certainly have ſucceeded, ſay the hiſtorians, had he been provided with better generals.

This beautiful iſland is two hundred and twenty miles in length, ſixty-five in breadth, and about ſix hundred in circumference, comprehending the gulphs. A chain of mountains, the higheſt of which are Olympus, St. Croix, and Buffavent, croſs and divide it from eaſt to weſt.

The largeſt of its plains is that of Meſſarea, where the wandering eye loſes itſelf in an extent of ſeventy-eight miles in length, and thirty in breadth; while a variety of objects add to the pleaſure ariſing from a view of this immenſe horizon.

There are few rivers or torrents here, the beds of which, even in winter, are not entirely dry; and this is owing to the great ſcarcity of rain. The heavens, as one may ſay, are of braſs; and hiſtorians aſſure us that, in the reign of Conſtantine, no rain fell in this iſland for the ſpace of thirty years. It may readily be conceived how much injury a drought of ſo long continuance muſt do to population.

There were here formerly a great number of cities, of which nothing at preſent remains but the names, and a few ruins. There are ſome even, for the ancient ſituation of which it would be in vain to ſearch. Famaguſta and Nicoſia are the only places of importance; unleſs Larnic, where the European merchants have their factory, may be claſſed in the ſame rank. Beſides theſe, Cyprus contains ſeven citadels, which are commanded by the ſame number of governors.

Cyprus has produced a great many men diſtinguiſhed by their birth, their virtues, and their knowledge. Strabo does not heſitate to ſay, that in this reſpect it is ſuperior to the greater part of the Grecian iſlands.

Some authors tell us that the air of this iſland is bad and unhealthful. This prejudice prevents many ſtrangers from remaining in it long enough to make the experiment themſelves. But people who have lived here a year have been convinced of the wholeſomeneſs of the air, and of the error of the ancient writers.

Tertian and quartan fevers are, it is true, very common and very obſtinate in Cyprus, as well as in all the Levant; but this is not owing to the malignity of the air: beſides, it is very eaſy to avoid them. For ten whole months I was afflicted with an ague; and as my experience may be uſeful to others, I ſhall here give a few obſervations on the ſubject.

ſubject. I was very ſoon ſenſible that I myſelf gave occaſion for thoſe relapſes which prolonged it ſo much. The exceſſive heat of the climate cauſes an abundant and continual perſpiration. If people in that ſituation are imprudent enough to expoſe themſelves to the leaſt breath of wind, the pores become ſhut, and perſpiration is ſtopped, which infallibly brings on a fever. Another cauſe is, the immoderate uſe of ſtrong liquors, and certain fruits, particularly cucumbers and melons. Even the inhabitants of the country ſeldom eſcape this kind of epidemical diſorder, eſpecially in ſummer; but by ſlight bleeding, and leaving nature to herſelf, they are cured without uſing remedies, and without any other regimen than that of abſtaining from fruits. This method, I muſt confeſs, would not be ſufficient for Europeans; from them this malady requires a little more care. It is attended with conſiderable danger, and cannot be prevented but by a rigid and ſtrict regimen. Exerciſe on horſeback is a remedy which the Turks and the Greeks employ alſo with ſucceſs, at leaſt to guard againſt thoſe obſtructions which are occaſioned by this ſpecies of fever. The latter, ſometimes haraſſed and worn out with the inflexible obſtinacy of the diſeaſe, at the moment when the ſhivering fit is about to come on, take a large glaſs-full of excellent Cyprus wine; and this agreeable remedy is more efficacious than any other.

Religions are very much diverſified in this iſland: the Turks never carried their tyranny ſo far as to attempt to render theirs univerſal. I wiſh to God that this moderation had always been adopted by ſovereigns; it would have ſaved abundance of human blood, and would not have ſo often placed between the members of the ſame nation a greater diſtance than is to be found between people

people ſeparated by immenſe ſeas, or inacceſſible mountains. The greater part of the inhabitants are Greek ſchiſmatics. Beſides a multitude of Armenians, there are here a great many Maronites, whoſe religious practices and ceremonies are not much different from thoſe of the Roman Catholicks. The Latins are far from being ſo numerous; and conſiſt only of Europeans and the brother-hood of St. Francis, known throughout the Levant under the name of the Fathers of the Holy Land: a name by which I ſhall always diſtinguiſh them in theſe memoirs.

The Turks here have a mullah, who is in ſome meaſure the chief of the law; the Greeks an archbiſhop, and three biſhops; the Armenians a biſhop; the Maronites a high prieſt; and the Latins two rectors, one for the French, and the other for the Italians. Religious toleration in this iſland is extended to all nations.

There are very few Engliſh here; and it is doubtleſs for this reaſon that they have neither a church, a chapel, nor a miniſter of their religion. Should they happen to multiply, they will probably endeavour to procure all theſe things.—Here, as elſewhere, it is known that man is by excellence a religious being; and that religion is the ſtrongeſt bond that attaches a people to their ſovereign, by exhibiting him as the repreſentative of the Deity: the policy of government therefore would certainly not ſuffer the dangerous example to ſubſiſt, of a people without worſhip, in the boſom of an empire, where the importance of religious opinions is every day experienced.

The Greek and Turkiſh languages here equally prevail, and from this mixture there reſults a corruption of the two idioms. The Greek, however, in its words, has preſerved the purity of the ancient

ent dialect; but the pronunciation of it has been totally changed ſince the arrival of the Venetians in the iſland. Commercial people generally ſpeak the Italian language, and a very few of them the French. It is obſerved that the Orientals learn the Italian much eaſier than the Europeans.

The Cypriots are, in general, well made: they are tall; have a noble and agreeable air; and in their manner of living they are very ſober and temperate. The women have nothing beautiful but their eyes; their features are deſtitute of delicacy: yet they have always been held in the higheſt eſtimation for their charms; and it is from among them that our writers of love-ſongs ſelect their models; but it muſt be confeſſed that the European ladies have no occaſion to be proud of the compariſon; for there are few of them remarkable for their beauty. They are pretty tall, of a very amorous diſpoſition, have little taſte for induſtry, and ſeem much inclined to indolence and voluptuouſneſs. They, for the moſt part, attain to a good old age; and it is not uncommon to ſee great-grandmothers become tired of widowhood, and again enter into the bands of Hymen. All the Greeks are fond of pleaſure; but the Cypriots give themſelves up to it with madneſs: and the vivacity of this paſſion, inſtead of being cooled, appears to revive more and more under the rod of deſpotiſm.

The people here clothe themſelves in the ſame manner as the inhabitants of Conſtantinople. The ladies are diſtinguiſhed by nothing but their light and lofty head-dreſs. This is a very ancient faſhion, and has hitherto been preſerved in the iſland. Their dreſs, according to the Cyprian taſte, is much cloſer than that uſed by the Turks, and conſiſts of a ſmall veſt and a petticoat of red cotton cloth. Their robe is of cloth, velvet or ſilk: it is a long

a long piece of ſtuff proceeding from the ſhoulders, which paſſes below the arms, and hangs down to the ground. It does not meet before, and leaves that part of the body entirely uncovered. Their ſhifts are of ſilk, and are manufactured in the kingdom. They wear breeches, or a kind of drawers; and to half boots of yellow leather are fixed, towards the ancle, ſandals, which ſerve them for ſhoes. They have no ſtays; a plain veſt of cotton marks out their ſhape, and preſerves the pliableneſs of the body. Over the whole is thrown a very fine ſhift, or light veil, with which their modeſty is not contented, and to which they add one made of ſome kind of ſtuff leſs delicate and tranſparent. Around their necks they have gold chains, and their arms are ornamented with jewels and pearls. Their head-dreſs is an aſſemblage of beautiful printed muſlin handkerchiefs, arranged ſo as to form ſomething like a helmet; to the extremities of which they affix another handkerchief folded into the ſhape of a triangle, and ſuffered to float over the ſhoulders. This kind of helmet raiſes them a foot and a half, and gives them a theatrical and gigantic appearance. Theſe pyramidical head dreſſes, ſo faſhionable in Cyprus and ſome parts of Europe, offend both againſt taſte and good ſenſe. The head, of itſelf, is the maſter-piece of nature; and I would gladly perſuade the fair ſex that all theſe foreign ornaments deſtroy its effect. It occupies the higheſt and moſt conſpicuous part in the human figure. Nature has omitted nothing that could embelliſh the face: ſhe has ſpread over it a freſh and delicate complexion; and rendered it ſtill more ſtriking by the beautiful enamel of two rows of teeth, diſpoſed with the utmoſt art. She has made it the ſeat of ſmiles and of modeſty. The brilliant ſenſe of ſeeing animates and enlivens the ſcene. On each

ſide

ſide are ſuſpended the organs of hearing; and the leaſt motion in the human body becomes the ſource of agreeable modulation and enchanting expreſſion. She has given it attitudes, graces, and motions, of which words can convey but an imperfect idea. The hair hangs over it; and, like a light and floating ſhade, ſets off its beauties to admiration. In ſhort, ſhe has imprinted on it the ſeal of perfection; and the head ſerves, in ſome meaſure, as a cupola to the moſt elegant of her works. To overload it with ſuperfluous ornaments, is to deſtroy its admirable proportion; and to ſubſtitute, in the place of real beauties, childiſh and ridiculous toys. Among the Cyprian ladies, the greater part of the hair is concealed under theſe ornaments; they, however, divide it on the forehead, and extend it over each temple towards the ears. Behind, they ſuffer it to fall down in natural ringlets; and thoſe who have a large quantity of it, form it into eight or ten treſſes. They are paſſionately fond of perfumes, eſpecially on the head, which they cover with all kinds of flowers.—The catholic ladies are very coquettiſh. They are at great pains to diſplay the elegance of their dreſs; their eyes ſeem to invite adulation; and the opinion which they form of thoſe around them, is decided by their ſlowneſs or readineſs to gratify their deſire. The Turkiſh ladies, on the contrary, modeſt and reſerved, at leaſt in appearance, are covered from head to foot with a robe of white cotton. The Cyprian ladies, in general, never appear in public but concealed under a veil, which hides the greater part of their perſon.

The kingdom of Cyprus was for a long time governed by a baſhaw; but when the iſland began to loſe its ancient ſplendor, its expences became exceſſive; and the people were ſo oppreſſed by taxes,

taxes, that they complained of this burthen, and begged the Ottoman Porte to give them, inſtead of a baſhaw, a muhaſſil, or ſimple governor. This requeſt was complied with: but the Cypriots, by changing their maſter, were not freed from oppreſſion; and being equally haraſſed under the muhaſſil, they again complained, and petitioned for a baſhaw. All their ſupplications were however uſeleſs; and they continue to groan under a yoke, which they once thought leſs ſevere and burthenſome.

The revenues of the kingdom are abandoned to the grand vizir; but as he cannot go thither and command in perſon, he farms them out, and lets them to the higheſt bidder. The purchaſer, furniſhed with a *kat-ſuerif*, or ſpecial mandate from the grand ſignior, confirmed by the miniſter, arrives in his government; and, like the clouds that precede tempeſts, and which conceal all thoſe ſcourges that deſolate our plains, the preſence of this ſubaltern deſpot impreſſes univerſal terror, and preſages every evil.

If intereſt, and not merit, be here, as it really is, the ſure path to preferment, it is alſo the only rule which regulates the actions of the great. There is nothing to check theſe avaricious governors. They fall upon the people with fury; and their ſubtle tyranny invents a thouſand means to get poſſeſſion of their wealth, and to extort from them the fruits of their toil and labour. Every day gives birth to a new tax; and the governor, after having fattened on the ſubſtance of the people—after having enriched the agents of his cruelty, and become the object of public execration—retires loaded with gold and maledictions, and gives place to a new purchaſer; who, to make the beſt of a bad bargain, thinks himſelf entitled to exerciſe every kind of rapacity and oppreſſion.

The

The conſequence is, that this beautiful kingdom is reduced to the moſt deplorable condition, and that it is drained of all its ſpecie. Its ſoil is highly favoured by nature; but, being deprived of its valuable productions, it is converted into a deſart; and, by continual emigrations, this delightful ſpot is now become a melancholy ſolitude. This, without doubt, is one of the moſt dreadful and uſual effects of deſpotiſm. Such are the pictures which ought to be preſented to ſovereigns jealous of unlimited ſway, and whoſe authority is often buried under the ruins of overſtretched power. In no country whatever are taxes more accumulated. Altogether they amount to about two hundred piaſtres for each citizen, whatever may be his rank or his fortune. Capitation, throughout the whole Turkiſh empire, is twenty piaſtres; but here it amounts to forty, and it was only by a ſpecial favour that it was reduced to twenty-one. In 1764 the people found themſelves ſo much oppreſſed that they revolted: and, having forced the gates of the governor's palace, maſſacred the tyrant. This attempt was attended with the moſt fatal conſequences. As I was an eye-witneſs of them, and one of the principal negociators in the accommodation brought about between the two parties, by means of the Italian conſul, I ſhall ſpeak of them in another place.

The court of the muhaſſil is compoſed of the camadar, or treaſurer; the kiaja, or ſecretary; the ſciuaſces, or private guards; and the cioca-dars, a kind of ſubalterns, whoſe number is not fixed: they however generally amount to from an hundred to an hundred and fifty. They conſiſt of thoſe uſeleſs beings ſo common in courts, who are a real ſuperfluity, maintained through pride; and the ſuperfluities of kings unluckily always deprive the people of ſome part of their neceſſaries.

The

The ſciauſces, and the ciocadars, have each their reſpective chiefs, called baſa-ſciauſce, and baſa-ciocadar. Beſides theſe, there alſo the ſarafs, through whoſe hands all the money paſſes that is depoſited in the caſna, or treaſury. Their buſineſs is to examine whether it be good, and to count it. They are all Greeks, as well as the dragoman of the ſeraglio, or interpreter of the palace, who ſhares this office with the firman, or commandant of the Porte.

When new taxes are to be impoſed, the governor does not addreſs himſelf directly to the people, but to the dragoman; and the latter to the archbiſhop, who informs his dioceſe, in order to regulate the levying of them, and to prevent frauds and law-ſuits. From all theſe preliminaries, one might readily imagine that there would, at leaſt, remain ſome reſource to the people when oppreſſed; and that the zeal of the archbiſhop would ſet bounds to tyranny, and oppoſe to inſatiable avarice the remonſtrances of patriotiſm and humanity. But here, as in many other countries, the protector of the people is only a vain image. He never raiſes up his voice with courage in favour of the oppreſſed: political meanneſs, and ſordid intereſt, ſoon make him the ſlave of deſpotiſm; and this baſe hireling, by ſigning the oppreſſive regiſter, authoriſes acts of violence, which ſecure his credit and his fortune.

Among the extraordinary taxes here, there is one which is highly ſingular. When the governor has occaſion for money, every method of procuring it is equally good. He then impoſes a tax upon ſome particular name, which he points out; and I ſhall never forget that it was the name of George which was taxed at the time when I arrived in the iſland. It is to be remarked, that the Greeks only are ſubjected to this kind of impoſi-

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tion. Nothing proves in a more ſtriking manner the profound contempt which theſe governors entertain for their unhappy ſubjects. Not contented with putting them up to ſale like cattle, and purchaſing the right of tormenting them at their eaſe, they do not even attempt to colour over their violence, and to the moſt burthenſome impoſitions add the moſt inſulting deriſion. Can we be aſtoniſhed, therefore, that ſo many outrages ſhould ſometimes arouſe the vengeance of theſe irritated people? and can we blame them for daring to remember that they are men?

Gold here is the univerſal agent; and every thing is purchaſed by it, even to the blood of the citizens. The law, it is true, orders an aſſaſſin to be put to death; but the criminal, by paying a few hundred piaſtres, eaſily avoids its vengeance. The inhabitants of the place where the crime is committed, are ſubjected alſo to a tax, the produce of which is carried to the grand ſignior's treaſure. The fine for murdering a man between thirty and thirty-five years of age, is five hundred piaſtres. In all other caſes, the time that he might have lived, as well as the revenue that his premature death may have deprived his ſovereign of, are calculated; and the murderer is made to pay the equivalent, and very often a great deal more. If premeditated aſſaſſination can by money eſcape the ſeverity of the laws, it may be readily imagined that this muſt be the caſe much more in regard to involuntary homicide.

The tribunals to which all civil and criminal caſes are referred, are called Mehemes. The preſident of theſe tribunals is, in the capital, a mullah; and in towns, or large villages, a cadi. Trials here are determined in the ſpace of a few hours. The Turks have no written laws: the Koran, which is their ſacred code, and which is called

called *The Book* by excellence, ſupplies the place of them. Every good cadi ought to have ſeveral paſſages of it about him. Theſe paſſages are ſuited to every circumſtance; and are contained on long ſcrolls, which are wrapped around the head in the form of a turban. Every one, however, interprets them after his own manner, and almoſt always gives them a meaning different from that of the legiſlator. Every perſon ſummoned before theſe tribunals for debt, if he loſes his ſuit, muſt pay to the cadi the tenth part of the ſum in litigation; but, if he gains it, this burthen falls upon the plaintiff. The cadi has a right alſo to the tenth part of the effects of every perſon who dies in his diſtrict. The valuation of them is made in an amicable manner, and without ſeverity.

Beſides theſe tribunals, there are ſixteen cadilichs, in each of which a cadi ſits as preſident. Of this kind of magiſtracy, the mullah is the ſupreme chief. In theſe tribunals, no ſentences are paſſed but what are ſubject to reviſion. In caſes of importance, a ſtate of the affair is drawn up, and delivered to the governor, who tranſmits it to the mullah; for the governor cannot diſpoſe of the life of any citizen, until he has previouſly conferred with the mullah, whoſe conſent is abſolutely neceſſary.

The military government of the iſland is in the hands of the ali-bey, general of the ſpahis, or cavalry, and the aga-janiſſary, or commandant of infantry. Their reſpective captains are called zaim and cioluagini. There ought to be three thouſand ſpahis in the iſland, and about eight thouſand janiſſaries; but there are ſcarcely ever more than an hundred of the former, and two thouſand of the latter. The pay however is always the ſame, and is received by the commanders.

When

When the Turks conquered Cyprus, they reckoned in it, beſides women, children, and old people, ſeventy thouſand men, ſubject to capitation. Such was always the number of its inhabitants, in the ſhort moments of its ſplendour and glory: and the grand ſignior, at the rate of five piaſtres per head, drew from it an annual revenue of 400,000. But deſpotiſm having over-run this rich iſland, its ſources of abundance dried up, and its population decreaſed. The ſame exactions were however continued; and thoſe who ſurvived the diſaſters of their country, and whom indigence and the force of habit rivetted to that unfortunate ſoil, ſaw themſelves loaded without mercy. The progreſſion of the taxes was as immenſe as rapid; and at the time when the baſhaws quitted the iſland, they amounted to forty piaſtres for each citizen. At preſent there are ſcarcely twelve thouſand men ſubject to capitation; and though, as I have already ſaid, it is now reduced to twenty-one piaſtres per head, the revenue ſtill amounts to 250,000 piaſtres; and this ſum, added to the extraordinary taxes, forms an annual revenue of 540,000. If it be remarked that, though the number of the taxes is ſcarcely a ſixth part of what it was formerly, the whole of the revenue has been increaſed a fifth, one may then have ſome idea of the oppreſſion and rapacity which the governors, magiſtrates, clerks, and a multitude of ſubaltern agents, exerciſe againſt theſe unhappy iſlanders.

The population of Cyprus has ſo much decreaſed, that the inhabitants ſcarcely amount to forty thouſand. This calculation is perhaps not very exact; for, to aſcertain the truth in this reſpect, is a matter of great difficulty, both in Cyprus, and in all the other countries of the Levant. The orientals do not, like us, keep any regiſter of births

births and deaths: no notion, therefore, can be formed of their population but from the number of thoſe who pay taxes, and who are not above a third part of the whole. To this may be added, that the women are much more numerous than the men—an obſervation which I have often made, and which was confirmed to me by all the people with whom I had any intercourſe in the Levant.

From this it would appear as if polygamy, ſo common among the orientals, had been pointed out by nature itſelf: for were they obliged, like the Europeans, to confine themſelves to one woman, all the reſt would be uſeleſs; and this ſuperabundance would be an exception to a very true axiom, that nature has made nothing in vain. The character of theſe people, and the ideas which they ſeem to have formed of love, ſtill tend to ſupport the juſtneſs of the above reflections. That ecſtaſy and delirium, that union of ſouls which leads us into a kind of intoxication, that deifies, in our eyes, the object of our affection, identifies us with it, and renders love a divine emotion, and an indiſſoluble chain—are never known here; all the different ſhades of ſenſibility eſcape them. They feel nothing of the moral influence of love, and are acquainted only with its madneſs: it is a want which they gratify, and not a ſentiment that hurries them away. An European always embelliſhes the object whom he loves; he diſcovers every day and every moment, new charms and new graces, which he multiplies, as one may ſay; and experiences, even in conſtancy, all the pleaſures of variety. Such is love in temperate regions, where the two powers of which man is formed are in harmony; where the phyſical ſenſation is ſubordinate to the moral ſentiment: and this ſtrengthens the natural and religious

gious obligation of adhering to one woman. But, on the contrary, if love be only a phyſical want, an animal inſtinct, ſuch a paſſion admits no choice; it is not excluſive; and nothing can ſupply to him who experiences it a ſufficient number of objects. Such is love in thoſe countries where the irreſiſtible and continual action of a ſcorching atmoſphere deſtroys the harmony of the two powers; where the violence of the ſenſation extinguiſhes the energy of the ſentiment; where man yields to the moſt impetuous of paſſions, and not to the mildeſt of affections: and this gives riſe to a plurality of women. Polygamy, therefore, will be a natural conſequence of thoſe warm temperatures, and of the conſtitution of the orientals; and a ſuperabundance of women, inſtead of being an error of Nature, will become a proof of her wiſdom and intelligence. Perhaps alſo (for I will not warrant the juſtneſs of the above obſervations) ſhe has produced women in greater abundance in ſome countries, with a view to induce the different nations of the earth to connect themſelves together by alliances; and to form of the univerſe one country, and of the ſcattered tribes of man one family.

This iſland was formerly one of the richeſt and moſt fertile in the world. It abounded with mines of gold, ſilver, copper, iron, marcaſite, rock alum, and even emeralds; but of theſe ancient productions nothing now remains except the remembrance, and the names of the places from which they were procured. The preſent government fetters curioſity in this reſpect, and forbids every kind of reſearch. Some centuries ago, a great quantity of oil was made here; but in the time of the Venetians a ſpirit of ſpeculation aboliſhed that uſeful branch, and the cultivation of olives was abandoned for that of cotton. Saffron,

rhubarb, and other valuable productions, are at preſent totally neglected. Deer, roebucks, aſſes, wild boars, and a great number of the moſt beautiful pheaſants, once enlivened the plains of Cyprus; but they are all now deſtroyed: and it would ſeem as if theſe animals had refuſed to embelliſh a country which is no longer the ſeat of liberty.

The principal productions of the iſland at preſent are, ſilk, cotton, wool, nutmegs, wines, turpentine, kermes, laudanum, wheat, barley, coloquintida, pitch, tar, glaſs-wort, ſalt, St. John's bread, timber for building, umbre, and green earth. All theſe productions form ſo many branches of commerce which the iſland carries on with Europe, and of which I ſhall ſpeak in another place.

This iſland formerly was very abundant in oil, and exported conſiderable quantities of it every year to foreign countries; but olives have decreaſed ſo much for ſome time paſt, that it is now found neceſſary to import it. It abounded alſo with jujubs, from the ſeeds of which the inhabitants extracted a kind of oil. The ſame thing is ſtill done in Natolia; and this oil is one of the moſt lucrative branches of its trade with the coaſt of Syria. It is, above all, exceedingly uſeful in thoſe years when olives are ſcarce. Oil of glaſs-wort was alſo a great reſource, when that of olives, or the ſeeds of the jujub, could not ſupply enough for the numerous inhabitants of the iſland. They were ſometimes even obliged to have recourſe to the fruit of another plant called curtunia. This plant ſcarcely appears above the ground when its fruit begins to be formed; it attains to its full growth in the ſpace of a few months, and riſes to the height of a man. Its leaves are indented; its ſtem, which is about a foot in circumference, remains always

always green; it never hardens, and contains abundance of pith: the fruit is of the ſize of a bean, and ſhaped like a cheſtnut in the huſk. It contains a kernel, which yields an oil that may be applied to various purpoſes, but it cannot be uſed for the table.

The ſoil here produces pulſe, and all kinds of wild herbs, a knowledge of which would be a valuable acquiſition to botany; but there are few trees, and conſequently few fruits. Nature however, to make up for this loſs, has been exceedingly laviſh in flowers; and the moſt beautiful and delicate plants of Italy, France, and Holland, may be eaſily naturalized. Hyacinths, anemones, renunculuſes, and narciſſuſes, both ſingle and double, which require ſo much care in Europe, thrive even upon the mountains, without cultivation; and render the beautiful plains of this iſland like an immenſe parterre. There would be even ſtill more of them, did not the Cypriots rob the valleys in order to ornament their gardens. They ſend great numbers of them alſo to France and Holland, where they ſucceed extremely well. Oranges of an exquiſite taſte, and delicious flavour, are very common here. Nothing can be more agreeable than to walk near the ſpots where they grow, at ſun-riſing or ſun-ſetting, when the odoriferous particles, put in motion by the heat of the ſun, or condenſed by the coolneſs of the evening, convey to the organs of ſmell a mixture of every perfume: it is then that the enchanting dreams of fabulous antiquity are realized; and that this iſland ſeems ſtill to be the abode of pleaſure, and the birth-place of love.

Among the wild flowers there is one called meliſſa, or the bee-flower, which indeed has the ſhape of that induſtrious animal. It has generally one ſtem, but ſometimes two, each of which bears five

or ſix flowers; its root may be ranked among the claſs of bulbous plants, and reſembles the teſticles of a dog. The juice of this root is an excellent ſpecific for healing wounds.

The Cypriots cultivate a plant which they call chenna: when at its full growth, it is as tall and big as the pomegranate tree, to which it has a great reſemblance in its trunk and branches; its leaves are like thoſe of the myrtle, and its flowers like a bunch of grapes in bloſſom. They are ſucceeded by a fruit of the ſize of a large coriander-ſeed; an oil is extracted from it, which has all the properties of balm; it exhales a fetid ſmell, inſupportable to the Europeans, but which nevertheleſs pleaſes the orientals. The leaves of this plant, either dried or green, boiled in water, communicate a beautiful orange colour to cloth or ſtuff. The Cypriots uſed it for dying their hair, which, when once impregnated with this colour, retains it for a long time after. The Turkiſh, and a few of the Greek women, rub their nails and the palms of their hands with it, from an idea that it will render their ſkin whiter, and give a higher bloom to the carnation of their cheeks. In every country of the world one part of the women have endeavoured to add to the graces of Nature, and the other to repair her faults: all the ſecrets, therefore, and coſmetics, invented by quackery, have been often put to the proof; but they have never yet been able to cure, in this reſpect, the inſurmountable credulity of the ſex.

The Venetians, when maſters of this iſland, uſed to paint their horſes; but this cuſtom is preſerved only in regard to white greyhounds and ſheep.

For want of hands, great part of this iſland ſtill remains uncultivated, and produces nothing but thyme, and other odoriferous herbs, which perfume

fume the ſurrounding atmoſphere. The luxuriance of nature, however, left to herſelf, ſufficiently ſhews what happy effects agriculture would have on theſe fertile deſarts.

In the ſide of a mountain near Paphos, there is a cavern which produces the moſt beautiful rock cryſtal. On account of its brilliancy it has been called the Paphian diamond: it is cut and poliſhed in the ſame manner as other precious ſtones. People are forbid, under the ſevereſt puniſhment, to carry away the ſmalleſt bit of it; and the mountain is ſurrounded with guards; but their fidelity is not proof againſt the moſt trifling preſent.

The like prohibition has been made reſpecting the ſtone amianthus, or aſbeſtos, of which there is a quarry near the village of Paleandros. Incombuſtible cloth, it is ſaid, has been made of it; and fire, inſtead of changing, increaſes its whiteneſs. This fact, founded on the relation of Pliny and Dioſcorides, is, in the opinion of the moderns, one of thoſe errors ſo common in the philoſophy of the ancients. The Greeks at preſent call this ſtone cariſtia, and ſome others the cotton ſtone.

There are found here alſo red jaſper, agates, and three different kinds of ſtone. The hills neareſt to Larnic conſiſt wholly of talc, which ſerves for the compoſition of that plaſter uſed in all the houſes of the country.

No wild animals are ſeen here but foxes and hares: the odoriferous herbs on which the latter feed, give their fleſh an excellent taſte, and a moſt agreeable flavour. Hunting is the principal diverſion of the Europeans; and they maintain, at a very great expence, horſes and packs of hounds. No ſeaſon can check their activity: troops of hunters repair to the fields by the break of day, and purſue without remiſſion their fugitive inhabitants.

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The moſt common of the winged tribe are rails, partridges, ſnipes, quails, and thruſhes. Of water fowl there is great abundance. Rails and partridges coſt about two-pence halfpenny a-piece; ſnipes are ſomewhat dearer, as the Cypriots account them a delicacy. All other birds are ſo cheap, that they are rather given away than ſold. The becaficos and ortolans are remarkably fat; and ſo numerous, that the peaſants think they make a good market when they can diſpoſe of them at the rate of a penny for a bunch, or a dozen. They are caught in greateſt abundance near the village of St. Nappa: part of them they carry to the city; but they generally wring off their heads and claws, parboil them, and then put them into vinegar, with ſome ingredients proper for preſerving them. In this manner they keep them a whole year, and ſell them at the ſame price as the reſt. The grand vent for theſe birds is among the Europeans of Larnic, who ſend them to England, France, Holland, and ſometimes to various parts of the Ottoman empire. It is true that they convey none to Turkey, except to their correſpondents, for the private uſe of their families; but there are exported every year from the iſland four hundred barrels, ſome of which contain two, and others four hundred of theſe birds. The moſt common method of cooking them in Cyprus is, to ſplit them in the middle, and to put them on the gridiron, with a ſlice of bread, and a little parſley: when broiled in this manner they form a moſt delicious meal.

In the months of July and Auguſt the fields are covered with flocks of vultures; but it appears that this is only a reſting place for them in their paſſage to ſome other country. All other birds, the becafico not even excepted, lay their eggs here, though

though it is pretended that no nests of the latter have ever yet been seen in the island: but this is no more true in Cyprus than in a thousand other places, where the same thing has been asserted with as little foundation.

Among the venomous animals here, there is a kind of serpent, the Greek name of which signifies the *deaf snake*: its bite is mortal; its body is about two feet in length, and an inch in diameter; its colour is black and yellow, and it has two small horns on its head. The Greeks have named it very improperly, for it is by no means deaf. It generally frequents corn-fields; and the reapers, besides wearing buskins, fix small bells to their scythes, in order to frighten it away. This precaution would indeed be altogether useless had nature deprived it of the organs of hearing. At the village of Tremitiu there is, it is said, a Greek family, in whom the virtue of curing the bite of this serpent is hereditary. I saw two people wounded apply to a relation of this family, who cured them merely by touching them. All those who despised this remedy became victims to their incredulity, and died some time after. It is very true that all the virtue consists in a secret known only to these people; for, in touching the wound, they dexterously apply a certain powder, which causes a most acute pain, but it vanishes in a moment. The tarantula of Cyprus is a kind of spider, of a brown colour inclining to black, and covered with long hair: its bite is not mortal; but it is, nevertheless, dangerous; and often occasions excruciating pain, accompanied with a fever.

That of the galley is, however, incurable. This is a thin flat animal, about a foot and a half long; of a yellow colour; and furnished with a multi-

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tude of legs, which it moves uniformly, like the oars of a galley: hence it has acquired its name.

There is here alſo a black ſerpent, about a yard, or a yard and a half long; but it is not venemous: people take it in their hands without danger; and, having ſtripped off its ſkin, broil the fleſh, which is ſaid to be extremely well taſted.

The horſes of Cyprus are not proper for the courſe; but at Paphos there are ſome highly eſteemed for their pace called *ciapcun*, a kind of accelerated trot, which they will continue the ſpace of ſix whole hours, over hills and plains, without fatiguing the traveller. The aſſes have the ſame pace, as well as the mules, which are reckoned the beſt in the whole Levant.

The oxen here are lean, and of a ſmall ſize. The Greeks never eat beef; for they hold it as a maxim, that the animal which tills the ground, which is the ſervant of man, and the companion of his noble labours, ought not to be uſed for food.

The mutton is juicy and tender: the tails of ſome of the ſheep, which are remarkably fine, weigh upwards of fifty pounds; and there are many of theſe animals that have three, and even five horns. To fatten them, recourſe is never had to caſtration; this operation is generally performed on kids, which ſupply proviſions for the ſummer. Nothing can be more beautiful than the flocks of goats ſeen here. The great cleanlineſs of this animal, the variety of its colours, and its ſpotted ſkin, afford a ſpectacle truly intereſting. When ſuſpended from a rock, or traverſing the plains, its agility and wanton gambols form an agreeable contraſt with the dignity of other animals.

The greyhounds are excellent for the chaſe, and the lightning is ſcarcely more rapid than their flight;

flight: no ſooner have they darted forwards than they are ſeen on their prey; and, on this account, thoſe who wiſh to enjoy long ſport, take care to chooſe the heavieſt. Greyhounds of a good breed have the ears and the tail white, and exceedingly ſoft; long, nervous, and robuſt thighs; and the reſt of their body red.

What difference, comparatively ſpeaking, there is between the knowledge of modern and ancient Greece! We no longer find that land favoured by nature; and fertilized, as one may ſay, by the dews of genius. We no more behold that enchanting climate, which, under a pure and ſerene ſky, gave birth to children whoſe cradles were ſurrounded by the fine arts—where thoſe eloquent voices were heard, whoſe powerful charms inſpired every heart with the fire of patriotiſm, and the enthuſiaſm of liberty; and where the people, even, endowed with that exquiſite feeling, and that delicacy of taſte and ſentiment, which can reliſh real beauties, were at once the judges and the protectors of genius.—Ignorance, at preſent, is completely triumphant. Being a ſtupid adorer of gold, the Mahometan diſdains thoſe noble and honeſt means of procuring it which the cultivation of the arts offers him, and is acquainted with no other than tyranny and oppreſſion. Of the truth of this obſervation the kingdom of Cyprus, all Syria, the greater part of Aſia, and Turkey in Europe, are melancholy proofs. No arts are cultivated there but ſuch as are abſolutely neceſſary; or ſuch as are incompatible with calm reflection, and delicacy of ſentiment. The wants of the inhabitants ſupport, alſo, a few manufactories; the produce of which is, however, ſcarcely ſufficient for their conſumption. Every thing here has been ſubjected to the yoke of deſpotiſm; every beauty has diſappeared; and a profound darkneſs broods

broods over this region once ſo fruitful in wonders. But an ancient temple is majeſtic, even in its ruins: the friend of the arts ſtill treads with reſpect the ſoil which is intermixed with the aſhes of ſo many great men; he exerciſes his recollection to honour their memory; and, in a ſhort moment of illuſion, thinks he ſtill hears them in their ſcattered tombs. If this is no longer the country of ſcience, it is that of remembrance. On the ſight of an aged and venerable tree, how often have I ſaid to myſelf, "Here perhaps, in the courſe of his peregrinations, the divine Homer ſtudied nature, and compoſed his ſublime hymns; or here the homely Socrates, diſcourſing on virtue and the nature of the Deity, became, in the eyes of thoſe who heard him, the moſt beautiful of mortals." The wildeſt ſpot, conſecrated by this idea, was converted into a temple; and the humbleſt individual ſhared, for a moment, the genius of that god whom his imagination placed in it. One can eaſily perceive in the modern Greeks the deſcendants of theſe great men. A certain elevation of ideas ſhews what they have been; but that ſhrewdneſs by which they were diſtinguiſhed, is, at preſent, only a talent for miſchief. They are acquainted with every trick that the deepeſt cunning, and the moſt ingenious deception, can ſuggeſt; and the net which they throw around you is wove with ſo much art, that it eſcapes the notice of the moſt vigilant eye. Few of them cultivate literature, which is known only among a ſmall number of the monks; and the utmoſt effort of their genius often is, to read the Greek without underſtanding it.

Such is the general view of the kingdom of Cyprus: I ſhall now proceed to give a more particular account of it.

CHAP.

CHAP. II.

OF THE PORT AND TOWN OF SALINES.

THE port of Salines, in the ſouthern part of the iſland, is one of the moſt flouriſhing in the kingdom; this is owing no doubt to its happy ſituation; and the proximity of Larnic, the centre of the commerce of Cyprus. This place formerly was reſorted to by people from all countries; and the Cypriots ſtill regret thoſe days of ſplendour, when amidſt ſo many nations, cuſtoms, and different languages, each of them could, like the ancient philoſopher, call himſelf a citizen of the world. Since that period things are greatly changed. When I beheld this harbour, at preſent deſerted, and called to remembrance its ancient celebrity, I imagined that I ſaw the dry bed of a large river; and that multitude of foreign names inſcribed and confounded on the neighbouring ſtones, were like thoſe numerical ſigns, which, long after the annihilation of its waters, are ſtill an evidence of its former abundance.

The town of Salines, which ſtands on the borders of the ſea, extends much farther in length than in breadth. The citadel, built by the Turks in 1625, is furniſhed with a great many pieces of artillery, which have on them the arms of the republic of Venice. This fortreſs, full of fiſſures, and embrowned with age towards the ſea, is falling

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ing faſt into decay: while its ancient walls are almoſt hid by a multitude of plants, the offspring of time, the tender and delicate ſhades of which form a charming contraſt with the dark and gloomy colour of its ruins. I often obſerved old Cypriots ſitting, in a melancholy attitude, on its remains, with their eyes turned towards the ſea, and ſeeming as if they requeſted it to convey back thoſe veſſels by which their city was formerly enlivened. Notwithſtanding the miſerable ſituation of this citadel, it has a ſmall garriſon, and a *diſdaer* or governor. It is of a ſquare form, and without any baſtions. The only uſe made of its lofty towers and battlements, from which were once hurled the thunderbolts of war, is to ſalute the ſhips of foreign powers that come to water in the roads.

At a ſmall diſtance from the citadel is a vaſt incloſure, like the cloiſters of a religious edifice with its different cells. Here all thoſe ſtrangers who have no particular place of lodging are received; and each is entertained according to his taſte, and at a very moderate expence.

A little farther is the bazar, where proviſions, cloth, ſtuffs, and other neceſſaries are ſold. This market is the beſt frequented in the iſland. All the veſſels of the Syrian coaſt come hither to procure proviſions, which are exceedingly cheap. The ſhops around it abound with all kinds of European merchandize.

Near the bazar ſtands the cuſtom-houſe, which is under the management of an aga, or Turkiſh lord. He is ſtyled here the commiſſioner of the cuſtoms; but he is only a ſubſtitute to the grand commiſſioner of the kingdom, who reſides at Nicoſia. The greater part of the merchants have their warehouſes in this town: the commodities moſt common are cotton and woollen ſtuffs.

On

On the land ſide, the Greeks have an ancient church dedicated to St. Lazarus, who, they ſay, was biſhop of Cyprus. It belonged formerly to the Latins; but it was taken from them by order of the grand ſignior. The fathers of the holy land go thither, however, twice a year, to perform divine ſervice, in remembrance of their ancient poſſeſſion. Though the jealouſy of the Greeks has deſtroyed every other monument, I ſtill remarked the tomb of the ſaint. It is cut out in the rock; and it is pretended that the body was tranſported thence to Venice. This tranſlation has not diminiſhed the devotion of theſe people: every hour of the day they may be ſeen proſtrated before the tomb of their ſaint, whom they no doubt beg to moderate the avarice of their tyrant; to ſecure their ſmall patrimony, and that of their children, from the rapacity of the great; and to inſpire with humanity that multitude of avaricious and ſanguinary men. Conſidered under this point of view, the piety of theſe unfortunate people is reſpectable, even in its illuſions. It is very natural for men perſecuted, friendleſs, and deprived of every earthly ſupport, to ſoar, for a moment, beyond the ſcene of their ſufferings, and to ſeek for conſolation and protection in heaven. On this account, the Turkiſh government never attempts to interrupt them; for it is ſenſible that they would be leſs patient under their ſufferings, did not religion, and the hopes of a happier ſtate hereafter, drop the balm of comfort on their bleeding wounds.

In every Greek church there is a particular ſeat for the biſhop. That of St. Lazarus is, without doubt, the moſt intereſting. The workmanſhip of it ſo exquiſite, that it excites the admiration of travellers. But the Greeks have now loſt every idea of the beautiful, and of models of taſte: theſe

theſe people, formerly ſo ingenious, view maſter-pieces of art with a diſdainful ignorance. I ſhall take this opportunity of obſerving, that their religion forbids them to worſhip ſtatues, and for this reaſon there are none ſeen in their churches.

The Greeks baptize by immerſion, but not till the eighth day after the birth. Every perſon of the Latin church who joins their communion, muſt be rebaptized: the caſe is the ſame when a Greek becomes a catholic, and wiſhes to enter into the boſom of the church.

At ſome diſtance from St. Lazarus is the proteſtant burying ground; which, without doubt, is the moſt agreeable place in the neighbourhood. A certain kind of inſtinct, attended with a melancholy pleaſure, carried me thither ſeveral times a day, and often even during the calm and ſilent hours of the night. But this will ſurpriſe only Europeans who have never been beyond the boundaries of their own country: for every traveller knows what care is employed here to embelliſh theſe laſt aſylums of mankind. Being ſituated in ſpots perfectly open, the extent of the plains, the height of the trees, the ruſtling of the leaves, the neighbourhood of the ſea, or of ſome river, the mild and undulating reflection of the moon, and, in a word, every ſurrounding ſcene of nature, all tend to render grief ſublime, melancholy equally profound and affecting; while the diverſity of the tombs, and the pomp or ſimplicity of the inſcriptions, become the ſource of uſeful reflections, or of the moſt exalted ſenſations. It is to be remarked, that the eaſtern nations have affixed the greateſt reſpect to the tombs of their anceſtors: time, which generally deſtroys every other paſſion, ſeems to give to this a new energy. Tombs are the baſis of their religion; and their writings abound with funeral images.

Theſe

Theſe places in China are really elyſian fields. The ſuburbs of every town, and all the hills and mountains, are ornamented with them. A fondneſs for tombs is equally prevalent among all ſavage people: the aſhes of their fathers are the ſtrongeſt tie that attaches them to their country; and the trueſt and moſt ſtriking examples of affection are to be found among them. A huſband, long after the loſs of his companion, regularly bedews her tomb with his tears; a mother goes and ſheds drops of milk, become uſeleſs, over the grave of a beloved child; and this eloquent and repeated ſign of maternal grief is undoubtedly much more expreſſive than the ephemeron lamentations of our feeling Europeans. In theſe climates, commonly diſtinguiſhed by the epithet of barbarous, every thing breathes this religious melancholy. Why is this not the caſe among the civilized nations of Europe? What is the cauſe that people are ſo ready to forget thoſe when dead, whom they cheriſhed moſt when alive? Let us boldly ſay, that in Europe virtue is to be found in books, and not in the heart. Governments, to render people happy, follow only the maxims of a falſe and childiſh policy, and deſpiſe the grand reſources of nature. Here children grow up and are nouriſhed under the ſhade of their paternal habitation: in Europe they are baniſhed from it, even at their birth; ſeldom enter it till they have attained to manhood; and leave their hearts in thoſe ever charming ſpots which beheld their progreſs, and among thoſe objects which received their firſt ſmiles, and directed their earlieſt ſteps. Education here is mild, amiable, and engaging: in Europe, education, gloomy and ſevere, creates languor and diſguſt, and plants the ſeeds of hatred in tender and innocent boſoms. Here the triumph of fatherly care is to leave them, at death,

death, talents and virtues; and children educated amidſt the beſt examples, who ſee in their parents much leſs of the man than of the Deity, are deſirous to eternize their exiſtence. The pride of European families is to diſplay before their eyes the ſplendour of luxury, and immenſe riches, with which the death of a father will inveſt them; and it is no uncommon thing to find more than one longing for that happy moment. Theſe, no doubt, are the ſources of our inſenſibility: let us therefore aboliſh thoſe deſtructive abuſes; and let governments, become wiſe, and friendly to the intereſts of mankind, cauſe the virtues to flouriſh: the rights of nature will then revive with them; and the Europeans, like the people of the Eaſt, long after the death of their anceſtors, will wiſh to be ſurrounded by their aſhes.

In this town the Turks have a paltry moſque, built in the modern ſtyle. A public bath has been erected cloſe to it.

The water here is excellent: it comes from a ſpring near the village of Arpera; and, dividing itſelf above Larnic, forms various ſtreams, ſome of which ſupply the town. For the conveyance of them, the laſt baſhaw cauſed aqueducts to be conſtructed, which are ſupported by ſtone arches, well built, and in excellent preſervation. To this wiſe magiſtrate the inhabitants are under the higheſt obligations. Beſides the money neceſſary for erecting theſe works, he ſecured the re-eſtabliſhment and reparation of them, by leaving a certain ſum, which public utility will no doubt always confine to its original deſtination.

The government of the town of Salines belongs to the commiſſary of Larnic, whoſe functions are diſcharged by the aga of the cuſtoms. There is alſo a ſchiel-agaſi, or intendant of the report, whoſe buſineſs is to watch the coaſts, and prevent frauds

frauds in the export or importation of merchandize.

As trading veſſels and ſhips of war, from all countries, water in this harbour, it may not be improper to mention the formalities that are uſed at their arrival, during their ſtay, and on their departure; eſpecially as theſe are eſſential ceremonies, an ignorance of which often occaſions quarrels among the commanders of merchant-men, and ſometimes even among the conſuls.

Every ſhip of war belonging to a Chriſtian power, when about to drop anchor, receives a ſalute from the European veſſels, which ſhe returns according to the etiquette of the navy. When ſhe has come to anchor, ſhe waits for that of the citadel; which ſhe cannot obtain without an expreſs order from the governor of Nicoſia, to whom a meſſenger is immediately diſpatched: but he has power to refuſe or to grant it, according to his own pleaſure. It often happens that, when a conſul expects the arrival of a ſhip of war belonging to his ſovereign, he takes care to procure an order beforehand; and the veſſel, as ſoon as ſhe enters the harbour, is ſaluted by the citadel with a certain number of guns, which ſhe returns. The captains of the ſame nation then go and pay their reſpects to their country-man; the conſul's dragoman informs all the reſt; the ſtandard of their dignity is hoiſted; and the conſul, with his ſuite, waits upon the commander, and congratulates him on his happy voyage.

If the captain is inveſted with any title or mark of dignity, all the conſuls go on board a barge deſtined for that purpoſe, and hoiſt their colours at the prow. This diſtinction is unknown in the ports of Chriſtian nations; but it has been introduced here, in order to render the conſular dig-

nity more ſtriking and reſpectable in the eyes of the Turks. The conſul and his attendants are received on board the veſſel under a diſcharge of artillery; and the conſul orders his cannon to be fired, in the like manner, as ſoon as he returns on ſhore. If the captain wiſhes to land, and proceed to the town, the conſul and all the foreign officers go on board, and attend him to the place where he is to lodge, which is generally the conſul's palace. During his paſſage he is ſaluted by his own veſſel, and all the other European ſhips. Foreign veſſels are contented with hoiſting their colours. —This ceremony is performed only once.

A merchant veſſel cannot depart without permiſſion from the captain of a ſhip of war, if there be one in the harbour.

The ſame ceremonies, almoſt, take place on the arrival of a Turkiſh veſſel: the only difference is, that the conſuls, inſtead of going in perſon to pay their compliments to the captain, ſend their dragoman, or interpreter, accompanied by a janiſſary. This is likewiſe the caſe with regard to the captain of an European ſhip, who anſwers the ſalute, gun for gun, and is complimented only by a plain officer.

If there be a Turkiſh ſhip of war in the harbour, no veſſel can leave it without the captain's conſent. Thoſe who aſk permiſſion to depart, muſt ſupport their requeſt by a few ſequins: this is the only method of humanizing a Turk, and of obtaining from him what one wiſhes. Even European captains cannot avoid this impoſition, except when under the protection of a ſhip of war belonging to their own nation: in that caſe it is only neceſſary to acquaint the captain that they intend to ſail.

The departure is as ſilent as the arrival is noiſy. The ceremonial between European captains is regulated

gulated by rank; but I obſerved that the French and Engliſh, out of compliment, yielded up their right to each other in this reſpect.

CHAP. III.

OF THE ANCIENT CITY OF CITIUM, AT PRESENT IN RUINS.

ON departing from Salines, I proceeded towards Larnic, which is ſituated to the weſt. On my way thither I obſerved an immenſe pile of ruins, the origin of which, from a curioſity very natural in the like circumſtances, I was deſirous of knowing. As we learn from Strabo and Ptolemy, that between Amathonte, at preſent the ancient Limaſſol, and the promontory of Dades, called Cavo-Pila, the city of Citium was formerly ſituated, I concluded that theſe were its ruins. It is therefore aſtoniſhing that Stephen de Luſignan, forgetting theſe ruins, ſhould place Citium in a neighbouring village named Citti. I ſaw nothing there that had the leaſt appearance of the ruins of a city: he has probably been deceived by the name, which is not derived from Citium, but from the promontory called at preſent Cavo-Citti. Theſe ruins then are, in my opinion, as I have already obſerv-

ed, thoſe of the city of Citium; and I am the more inclined to this idea, as it coincides with the accounts of the ancient geographers.

Having fallen by chance upon a deſcription of Cyprus by Aſcagne-Savornien, a Venetian gentleman, whoſe manuſcript is in the excellent library of Dominico Manni, I found the following obſervations, under the article of Salines: "There "was formerly a city called Citium, the ſituation "and veſtiges of which may be ſtill eaſily diſcern-"ed. No unfavourable or diſadvantageous emi-"nence is to be ſeen in the neighbourhood; on "the contrary, there are ſome ſo favourable, that "a fortreſs might be erected on them, which "would command the town. This building would "coſt very little; for there are materials quite "near on the ramparts* of this ancient city. At "the bottom of the hill, where there was former-"ly a caſtle†, the baſon of the harbour may ſtill "be perceived." From this information it might not be improper to correct thoſe maps which have been formed according to the geography of Luſignan.

It is, no doubt, a matter of ſome importance to determine the true ſituation of this city, as it once was a place of great renown. The celebrated men whom it produced, and the ſplendid actions of which it was the theatre, all concur to render it even at preſent an object of curioſity.

Apollonius, the phyſician, was a native of Citium. Of this diſciple of Hippocrates hiſtory has preſerved nothing but the name, that of his country, and the profeſſion which he exerciſed. The period at which he lived is even unknown. How many characters, highly celebrated at preſent, whoſe exalted qualities fill the hundred mouths of fame, will in the like manner be loſt in the abyſs of oblivion; and leave behind them nothing but an

* Now deſtroyed. † Now a windmill.

an empty name, and the probability of their existing and preſerving their former glory in a diſtant futurity! Such examples are well calculated to humble the haughtineſs of pride and vain-glory.

Citium was alſo the country of Zeno, the founder of the Stoics. This ſect, as is well known, took its name from a portico at Athens, where this philoſopher was fond of diſcourſing. He was caſt on ſhore there by a ſhipwreck; but this unfortunate event was the cauſe of his glory: and he was often heard to bleſs the winds which had driven him ſo happily into the harbour of the Pireum. Having compoſed a book on the republic, he ſoon found himſelf ſurrounded by diſciples. A very ſingular circumſtance determined him to apply to ſtudy. Some oracle having deſired him to ſearch for the colour of the dead, he concluded that this was an alluſion to the uſual paleneſs of thoſe who followed literary purſuits; he therefore gave himſelf up to them entirely, and became a follower of Crates. Zeno made true felicity to conſiſt in a life abſolutely agreeable to nature and to reaſon. His ſucceſſors, like the partiſans of every ſyſtem, improved on this wiſe maxim; and pretended that a virtuous man might be happy amidſt torment, and the greateſt misfortunes. They acknowledged only one God, who was the ſoul of the univerſe, which they conſidered as his body; and both together they were a perfect being. To make the perfection of the Deity depend upon his union with a frail and periſhable world, is doubtleſs a confined and ridiculous notion; but ſuch in general are the metaphyſics of the ancients—a mixture of ſublime ideas, incoherencies, and abſurdity. It appears that this philoſopher was a man of ſome humour. His ſlave having one day robbed him, Zeno began to beat him; upon which the ſlave cried out, "I was deſtined to rob." "And to be beat

beat alſo," replied the philoſopher. He, however put an end to his own exiſtence; and his diſciples have thence drawn an argument in favour of ſuicide.

Having related theſe particulars, I ſhall take this opportunity of entering into a ſhort examination of Stoiciſm. All antiquity, and a great many moderns, have conſidered the doctrine of this ſect as a maſter piece of ſublimity, and the *ne plus ultra* of human wiſdom. One of the greateſt geniuſes of France has ranked the deſtruction of it among the number of our misfortunes. But does it in reality deſerve all theſe praiſes? Does it juſtify that univerſal enthuſiaſm? Does Stoiciſm carry with it all the characteriſtics of real virtue? Is it agreeable to human nature; and is it truly a benefit to mankind? This we ſhall ſee in the courſe of a few words. True virtue is mild and beneficent; it ſhuns ſplendour and noiſe; courts ſolitude and the ſhade; its happineſs is in itſelf, and it is its own reward. Independent of opinion, a multitude of witneſſes and ſpectators, obſcurity is the touchſtone of virtue; it is there that it is truly great: and if I believe that virtue exiſts upon the throne, it is becauſe I have ſeen it under the humble roof of the peaſant. Is this virtue indeed the portion of the proud Stoic? He delights in the crowd, and exhibits himſelf as a ſpectacle to the whole world; he ſets leſs value on the teſtimony of a pure conſcience than on the admiration of men; and I behold him in courts, in public places, and in the middle of aſſemblies. He there, it is true, diſcourſes on virtue; but take away the multitude who follow his ſteps, tranſport him to a deſart, and you will ſee the faſtidious diſciple of Zeno fall from the height of that pride which ſupports him, and be nothing more than an ordinary perſon. Are the maxims of Stoiciſm agreeable to

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the nature of man? The desire of mankind is to be happy: physical and moral pain make us live in a state of trouble; they are therefore an obstacle to happiness. Man doubtless ought to bear them with fortitude; but he can neither be, nor boast of being happy, when he suffers. After this, what can we say of a sect who place virtue in the most complete apathy; who render the body, as we may say, insensible, and who make man absolutely a passive being? What can we say of a sect, the partizans of which betray, by their cries, those sufferings which they in vain attempt to conceal, in order to shew that pain is no evil? of a sect whose adepts pretend to be happier when confined within the heated sides of the bull of Phalaris, than in the soft embraces of a beautiful Circassian? By what is such a sect characterized in the eyes of a man of sense? By proud quackery, ridiculous boasting, and a profound ignorance of human nature. Was Stoicism therefore a blessing to mankind? The Stoic renounced every passion, consequently he did not permit the sage to feel for the misfortunes of another. "If you behold your friend in trouble," says Epictetus, "cast an eye of compassion upon him, mix your complaints with his, but take care that your grief be not real." The most rigid amongst them would not even have affected pity. Did you tell them of any accident that had befallen a friend or relation, they replied, *That is no business of ours.* Did you insist upon it, did the misery of another render you eloquent, and did you represent it to them under the blackest colours, the Stoics, unmoved, would still reply, *All that may be true, but it does not concern us.* Such is the sect so much boasted of, so useful to mankind, and whose loss is deplored! Nothing that relates to man affects them: in vain does the wretch before them expose his grief,

grief, the orphan his nakedneſs, a friend his wants, and the poor their indigence. To theſe inſenſible beings a friend, the poor, the wretched, and the orphan, are nothing. The ſaying therefore of Monteſquieu, that, *failing Chriſtianity, he would embrace Stoiciſm,* is at bottom only a contradiction. To be convinced of this, let us for a moment ſuppoſe the whole world Stoics; each being ſequeſtered; and man become a ſtranger to man, that is to ſay, ſociety entirely deſtroyed. What a different view is exhibited by a contrary ſuppoſition, where all mankind, ſubjected to the laws of chriſtianity, ſhould follow the ſublime morality of the goſpel. By that morality every bond is ſtrengthened, and every affection animated: it deſtroys hatred; renders all mankind brethren; and converts the whole world into one family. The reign of this religion, therefore, is doubtleſs a benefit; and the loſs of it would be a real calamity to the human race.

A certain king of Citium gained the favour of Alexander, by making him a preſent of his ſword. That conqueror ſet the higheſt value upon it; he carried it always at his ſide; and it was with it, as Plutarch tells us, that he triumphed over Darius.

In this city Simon the Athenian loſt his life, while combating againſt the Perſians. According to Plutarch, this happened at the ſiege of Citium; but authors are not agreed reſpecting the manner in which he ended his days. Some ſay that he died of a diſeaſe, and others of the wounds which he received in the conflict.

Amaſis, who reigned in Egypt in the eighteenth dynaſty, took Citium from the Aſſyrians, and deſtroyed it, with ſeveral other cities of the iſland. He however cauſed it to be rebuilt afterwards; and it ſeemed to riſe from its ruins more beautiful and flouriſhing than before.

Nothing

Nothing is to be ſeen at preſent but the foundations of its walls, and of a few edifices. The ſpot where all the reſt ſtood is now an immenſe cultivated field; and the labourers, in ploughing up the ground, diſcover every day large ſtones with which the houſes of Salines and Larnic are conſtructed.

In 1767, a quarry being opened for the purpoſe of procuring ſtones, the workmen found there a head of Caracalla, of white marble; and ſeveral Roman medals of Septimus Severus, Antoninus Caracalla, and Julia Domna, with a Greek inſcription; and on the reverſe the temple of Paphos, with the legend ΚΟΙΝΟΝ ΚΥΠΡΙΩΝ. Some of them had the image of Caracalla on the one ſide, and that of Geta on the other. Some of them alſo had that of the emperor Claudius, with a Latin inſcription; and on the reverſe a crown of laurel, in the middle of which was the Greek legend above mentioned. The head of Caracalla, in white marble, was ſent to Timothy Turner, Eſq. the conſul of his Britannic majeſty at Cyprus; the medals were given to me, and I preſerved the moſt curious of them.

The remains of antient aqueducts, which are found here, prove that the water of the country was not formerly better than it is at preſent; and that the inhabitants were under the neceſſity of conveying it from a great diſtance.

This city was ſurrounded by a broad ditch. The ground is now cultivated, and the concavity of it plainly marks out the place. On the borders of it were two reſervoirs, each formed of three large ſtones joined together. There are no ſtones of the like kind to be found in the neighbouring quarries; and this induces me to believe that they were procured from ſome hills ſituated at the diſtance of about ten miles. No author has

has fixed the preciſe epoch of the deſtruction of Citium: the medals found in its ruins give us reaſon to believe that it happened as far back, at moſt, as the year 210 of the chriſtian æra.

CHAP. IV.

OF THE CITY OF LARNIC.

MOST travellers have deſcribed Larnic only as a pretty conſiderable town; but if we obſerve that it is the ſtorehouſe of the commerce of the iſland, and that it holds the ſecond rank in the kingdom, though dependant on the governor of Nicoſia, it will be allowed that I am ſufficiently juſtified in ſtyling it a city. Beſides, it is alſo the ſeat of a Greek biſhop, and the place where the European conſuls have fixed their reſidence.

However this may be, Larnic is the moſt agreeable place in the iſland; for I know nothing more intereſting than a commercial city. I experience a ſecret pleaſure on ſeeing a vaſt concourſe of citizens and foreigners labouring in concert for the happineſs of mankind, and making of any metropolis a magazine for the whole world. In my eyes, the exchange is a vaſt aſſembly, where all nations have their repreſentatives. Factors in the commercial

commercial world are what ambaſſadors are in the political: they negociate affairs; ſign treaties; and keep up an uſeful correſpondence between rich ſocieties of men divided by ſeas, and living at the two extremities of the earth. I have often contemplated, with a pleaſing emotion, an inhabitant of Japan diſcuſſing his intereſt with a citizen of London; or a ſubject of the Great Mogul entering into a contract with a Ruſſian. I was fond of being among theſe numerous agents of commerce, diſtinguiſhed by their dreſs, their manners, and their language; and all ſearching for the ſame point by different routes. Here I beheld a body of Armenians; there are an aſſembly of Jews; and a little farther a group of Dutchmen. I became in ſucceſſion a Dane, a Swede, and a Frenchman; or rather I was a citizen of the world.

The city of Larnic, diſtant from the town of Salines about half a league, is ſituated to the north of the ancient Citium, and even occupies a part of the ground on which it once ſtood.

The origin of it is not preciſely known. I am however of opinion that it may be attributed to the proximity of the ſea, and the materials found in the ruins of Citium.

When the iſland was taken by the Turks, in 1750, Larnic was even then a place of importance, as we are aſſured by Luſignan, whoſe account is as follows: "At the diſtance of half a "league from the ſea, is a large commercial vil- "lage, or rather town. It is governed by a no- "ble Venetian, who is changed every two years; "but the republic has reſolved to render it free, "and to give it a more ſtriking appearance." This writer does not mention its name: it indeed has no fixed denomination; and every traveller has

has given it one, which differs from the reſt only in the termination.

This city forms a ſemicircle, the extremities of which look towards the ſouth; and it is near a league in circumference. All its buildings are modern, and it contains no monument of remote antiquity. The moſque was formerly a Latin church. It is a narrow edifice, built in the Gothic ſtyle: the front is compoſed of ſix marble columns; four pilaſters ſupport the roof, and divide it into three naves: but it exhibits nothing elſe remarkable.

A minaret has been erected on the ruins of the ſteeple; and it is from this kind of tower that the people are called to prayers. On the ſide of it ſtands a garden, which ſerves as a burial ground for the moſt diſtinguiſhed Turks who die in the city.

Every moſque has an iman, or prieſt, who is obliged to go thither at the hours ſet apart for prayer. The imans are empowered to read the Koran, and inſtruct the people.

Were we to judge of their diſcourſes from ours, we ſhould form a very falſe idea of them. The Muſſulman eloquence admits nothing of the common-place kind. Leſs diffuſe, and leſs ornamented, than the European oratory, every foreign idea, and every uſeleſs expreſſion, are carefully baniſhed from it. A Turkiſh ſermon is a continued ſeries of maxims and ſentences. The miniſter never attempts to prove dogmas which nobody doubts; nor does he ever addreſs himſelf to the audience as if to unbelievers. Morality is the baſis of their diſcourſes, which contain regulations for one's conduct in every circumſtance of life, and conſolations for every kind of misfortune to which men may be expoſed. The perſon of the orator is as ſimple as his diſcourſe; and the

the profligacy of his conduct never deſtroys the beauty of his morality. A young voluptuary is never ſeen here declaiming againſt effeminacy and pleaſure, an opulent dignitary preaching up the contempt of riches, or an elegant beau ſatirizing vice and luxury. Theſe ridiculous contraſts, ſo common, and yet ſo little taken notice of, in Europe, would highly offend theſe people, who are very fond of ſimplicity: they would believe that one ridiculed both them and their religion; and the latter is an object upon which a good Muſſulman will never ſuffer raillery. I beheld alſo with pleaſure, in their numerous auditories, a mixture and confuſion of all ranks and conditions. The Turks have not yet introduced into their moſques thoſe humiliating diſtinctions which diſgrace our European churches. Places are not regulated by intereſt and grandeur; they are diſpoſed of as chance directs: and the lower claſſes, more religious and more fervent, often occupy the firſt; and are not as in Europe, ignominiouſly driven back to the door. I have no objection to ſuch diſtinctions being obſerved in our theatres and academies; the manners of the world prevail there, and the entrance to them is opened only by gold: but that they ſhould exiſt in our temples, and that Chriſtians ſhould tolerate them, is an inſult to the principles of their divine legiſlator, who paid every attention to the indigent and the needy. Conſidering this point even in a political view, I will not heſitate to propoſe the abolition of theſe odious diſtinctions, as the beſt means of bringing back the people to our deſerted churches, and of attaching them to the duties of chriſtianity: they will then frequent places which reſtore them to their primitive equality; and cheriſh a religion which preſerves to them, in an

an efficacious manner, the natural rights of mankind.

The muezzins are ſubaltern miniſters, whoſe buſineſs is to call the people to prayers from the tops of the minarets: the reader perhaps will not be diſpleaſed to learn the manner in which they diſcharge this office.

When they have got to the top of the tower, they begin to call out towards the ſouth, then towards the eaſt and the north, and end with the weſt. Their cry is a kind of loud howling, which they ſend forth with all their might, ſhutting at the ſame time their ears with their fingers. This call, in the Arabic language, is made by invoking the name of God and that of Mahomet.

The Turks ought to pray five times every day; at the dawn of the morning, at noon, at three in the afternoon, at ſun-ſet, and at midnight. On Friday, which is their day of repoſe, they repeat a ſixth prayer, an hour before the ſetting of the ſun.

People engaged in buſineſs do not attend to their devotions ſo often: they are ſatisfied with repeating a ſhort prayer at the commencement and concluſion of the day.

Before they begin, they waſh their feet, hands, and other parts of their bodies, with the moſt ſcrupulous attention. They then bend themſelves as a token of adoration; kneel down on a carpet, a mat, or the corner of their garment; and, turning towards the ſouth, pray with wonderful fervor for the ſpace of half an hour. I obſerved that Mecca, the country of their prophet, and from which, according to their idea, ſalvation was diſpenſed to them, is ſituated towards the ſouth; and for this reaſon they pray with their faces turned towards that quarter. The religion of the Turks is undoubtedly diſhonoured by a multitude of ſuperſtitious

perſtitious practices. But one cannot help approving certain cuſtoms, which are the reſult of a ſublime and affecting ſentiment: ſuch, for example, is that of conſidering every place where they pray, were it even in the open fields, as ſacred; the graſs which they tread on, the air that they breathe, and the ſhade under which they repoſe, all appear to them to be conſecrated by this momentaneous commerce with the Eternal. It is a temple which the pious Muſſulman never after beholds but with reſpect, and which he never approaches but with religious emotion.

The moſque which I have deſcribed is the only Turkiſh place of worſhip in Larnic. At the entrance of it there is a column of granite that formerly had a lion upon it, which is the arms of the republic of Venice.

The Greeks have here three churches, in which the ſame number of prieſts, called coſmicos-irens, perform divine ſervice. That of St. John is a kind of cathedral. As the deſtruction of Citti prevented the biſhop from reſiding there any longer, the prelate transferred hither his court and his chapter. The people aſſemble in theſe churches three hours before day; for all their religious ceremonies muſt be finiſhed before ſun-riſe.

The church of St. Mary, belonging to the fathers of the Holy Land, is divided into three naves: and the two collateral ones are kept ſhut; becauſe, in the eaſt, the women are abſolutely ſeparate from the men. The Latins follow the ſame cuſtom, out of reſpect for the orientals. The emperor Leopold made a preſent to his church of a very fine organ. The pariſh belonging to it is that of all the European nations. In the refectory of the convent, there are two excellent paintings, repreſenting the waſhing of our Saviour's feet, and the marriage at Cana. The library is exceedingly

exceedingly elegant; and the gardens and orchards which ſurround it, render this ſolitude a moſt delightful habitation. It contains only about half a dozen of monks; but this number is ſometimes increaſed by the addition of thirty or forty ſtrangers.

I muſt not omit to mention, for the benefit of travellers, that the capuchins of the province of Flanders have an hoſpital, or houſe of entertainment, here. Strangers are admitted to their table, on paying twenty or twenty-five paras a day; but the place is dirty and far from being agreeable.

Every Greek and Latin church is ſurrounded by walls. The entrance is through a gate about three feet and a half in height; which is made ſo low, in order to prevent the Turks from introducing horſes and other animals into the incloſure. The caſe is the ſame throughout all Syria; but this mode, at Cyprus, is adopted only by the Greeks. The Latin churches have lofty porticos and are reſpected by the Turks.

Public edifices, ſuch as churches, convents, hoſpitals, and moſques, are all conſtructed of ſtone. Every other buildings is formed of bricks, which are compoſed of a mixture of chopped ſtraw and moiſt earth, dried in the ſun. They are exactly ſhaped like thoſe of Italy, but larger in their dimenſions. The cement uſed is nothing but ſome of the ſame clayey earth, with the addition of a little freſh ſtraw. Such, in general, is the conſtruction of all the houſes of the kingdom, except in a few villages where ſtones are very common.

The earthly colour of theſe bricks gives them externally a diſmal and melancholy appearance; travellers therefore are agreeably ſurpriſed, to find them in the inſide airy and commodious; and the walls

walls whitened with a compoſition of talc, procured from the hills in the neighbourhood of Larnic.

Theſe houſes have only one ſtory above the ground floor: the roofs are formed of earth, mixed with clay; and the crevices produced in them by the heats of ſummer, cloſe of themſelves during the rains of winter. They are about nine inches in thickneſs; and are ſupported by large beams, over which are laid very thin laths, covered with mats made of reeds: they are, however, not proof againſt a continuance of wet weather; and the inhabitants are under the neceſſity of giving them continual repairs. Houſes built after this manner have at leaſt one advantage; which is, that they reſiſt earthquakes. Sad experience has taught the Cypriots to prefer them to houſes built of ſtone. They are paved with very ſoft white marble, which eaſily exfoliates: this marble is produced in the iſland. Every houſe has a garden, the cultivation of which is the principal amuſement of the Cypriots.

Among the private houſes at Larnic, there are ſome which, on account of their grandeur and the richneſs of their furniture, may be conſidered as palaces. Such is that of the Engliſh conſul, occupied at the time I was there by Mr. Pory, originally from France. It contains a ſaloon capable of receiving five hundred people; and is ornamented with ancient tapeſtry, and excellent paintings. All the other apartments, which are equally beautiful, look for the moſt part into a delightful garden, kept in excellent order.

There are many others worthy of being mentioned; but it would be too tedious to particularize them.

The different conſuls at Cyprus hoiſt the flag of their ſovereign at the feſtivals of the church, the

birth-days of their reſpective princes, the arrival of a veſſel belonging to their nation, a ſhip of war in the ſervice of the grand ſignior, or any other power; during public viſits paid to magiſtrates; at the death of any conſul, officer, or merchant; and, laſtly, at the time of a revolt, in order to make thoſe quarters, where they are diſplayed, be reſpected.

The conſuls may alſo affix the arms of their ſovereigns to the gates of their palaces; but many place them in the inſide, that they may not be expoſed to the inſults of the populace.

The houſes of the Greeks and Turks are generally pretty large and ſpacious; but they are built in a whimſical ſtyle, and laid out in a very irregular manner.

Thoſe who travel in the eaſt cannot help obſerving how inferior architecture is there to what it was formerly. In this art the Orientals produced wonders. Without ſpeaking of the Tower of Babel, (the foundations of which, according to an ancient writer, were ſtill exiſting, in his time, like a vaſt mountain), what could be more worthy of admiration than the walls of Babylon, its hanging gardens, and Temple of Belus; the height of which, divided into eight ſtories of a furlong each, was conſequently a mile; and on the ſummit of which was erected the obſervatory of this proud city? I might mention alſo that immenſe rock cut into the figure of Semiramis, while ſome ſmaller ones repreſented tributary kings proſtrated before her; and that wonderful baſon, or artificial lake, which contained the river Euphrates, until the new canal, deſtined to receive it, was finiſhed.

Many learned men have, it is true, ranked theſe wonders of art amongſt the fables of antiquity; but their incredulity, in this reſpect, is founded upon

upon nothing elſe than the impoſſibility of erecting ſuch monuments at preſent. The ancients certainly enjoyed advantages which we have not. The earth was exceedingly fertile; and the greater part of it was converted into paſtures, which require much fewer hands than agriculture. There was ſcarcely any commerce to employ the active part of mankind; few arts and ſciences to engage the attention of the ſedentary and contemplative; and, beſides this, monarchs were abſolute; and, when they went to war, they put themſelves at the head of all their people. We are told that Semiramis carried with her three millions of men; and yet ſhe found herſelf before an army which was ſtill more numerous. It is ſurpriſing, therefore, that this queen, on her return from war, as ſhe could with a ſingle word command all that multitude, ſhould have executed theſe wonders of her imagination? In theſe climates, alſo, a ſucceſſion of ſeaſons was unknown, and winter never fettered the activity of the labourer. I might rank likewiſe, amongſt the advantages of thoſe countries, the bitumen, which, according to the account of hiſtorians, covered the ſurface of the earth; and this ſpecies of cement, furniſhed by nature, is probably the ſame as that which the ſcriptures tell us was employed in conſtructing the Tower of Babel. Do not the pyramids of Egypt correſpond with the deſcriptions which the ancients have left us of them? I have not the leaſt doubt that an ingenious traveller might ſtill diſcover ſome remains of that famous labyrinth which covered a whole province; and which, in its vaſt circumference, contained an hundred temples, diſperſed thoughout its different diviſions. The Chineſe wall is alſo one of thoſe conſtructions which make a conſiderable figure in the ſcale of human induſtry; and, were not this monument of Oriental grandeur ſtill to be

ſeen, would it not be claſſed amongſt the number of hiſtorical fables and chimeras? The doubts ſtarted reſpecting the exiſtence of theſe prodigies of art, atteſt much leſs the wiſdom of our criticiſm, than the narrow and confined ſphere of our modern conceptions.

The water at Larnic was formerly very bad, and the deſtruction of the ancient aqueduct of Citium was greatly lamented; but this did not haſten the re-eſtabliſhment of it. A baſhaw however, zealous for the good of the public, cauſed new ones to be conſtructed; and theſe aqueducts, kept in proper repair, continue to diſtribute throughout the city the excellent waters of Arpera, which I mentioned in the article of Salines.

Larnic is governed by a digdaban, or commiſſary. This is the ſecond office of dignity in the iſland; and the power of appointing a perſon to fill it, is veſted in the governor general.

His ſubalterns are the ſaerdaer, or chief juſtice; and the ſu-baſcis, his aſſiſtants. He has alſo ſome domeſtics, but they are not numerous.

The pretorian palace is the reſidence of the cadi, and of the preſident of the codgias. Theſe codgias are virtuous old men, whoſe counſels are liſtened to with attention, and followed with punctuality.

The ſentences paſſed in this tribunal are only proviſional; but, in ſome caſes of little conſequence, no appeal can be made: in thoſe of importance, the affair is referred to the ſuperior tribunal of Nicoſia, which determines in the laſt inſtance.

Three hours after ſun-ſet, the guard of the culaches, otherwiſe called the watch, iſſues from the palace of the digdaban: its buſineſs is to preſerve peace among the inhabitants; and whoever walks abroad at that hour, without a light, is made

made a priſoner. Subjects of the empire are conducted to the public priſons, and Europeans to the palace of their conſul. When they have committed no other crime, they are diſcharged, on paying a ſmall acknowledgment to the guard.

In the city of Larnic, or rather in the whole kingdom of Cyprus, there are people belonging to ſix Europeans nations: French, Engliſh, Tuſcans, Neopolitans, Venetians, and Raguſans. Each have their reſpective conſul, except the Tuſcans: Theſe are under the protection of the Engliſh conſul, who is honoured even with the title of Vice-conſul of Tuſcany. There are here alſo Imperialiſts, Danes, Swiſs, Dutch, and Genoeſe. But as all theſe have long ceaſed to carry on commerce by themſelves, they entruſt their commiſſions to correſpondents, whom they have amongſt the other nations eſtabliſhed in this iſland.

In the neighbourhood of the city there is a multitude of ciſterns, covered with a viſcous kind of cement, impenetrable to oil, which were formerly, as is ſaid, vaſt reſervoirs for containing that liquid. This cement is a mixture of a marine ſalt, lime, and boiling oil. If this be true, the plains of Cyprus muſt formerly have been covered with olive trees.

At the diſtance of about an hundred paces from Larnic, towards the weſt, there is an eſtate belonging to Mr. Pory, originally from France, who has reſided on this iſland many years. On this eſtate a ſubterranean grotto was diſcovered, in which nothing was found but ſome ſmall idols, and lamps of baked earth. I imagine that this place was formerly a warehouſe where articles of that kind were ſold. The Turkiſh government has forbid, under the moſt rigorous puniſhment, all ſubterranean reſearches; and Mr. Pory, fearing that he could not gratify the wiſhes of the curious with impuni-

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ty, has ſhut up this magazine; ſo that it is now difficult even for the inhabitants to diſcover the place where it was.

In the year 1766, Mr. Zambelli, a Venetian merchant, in digging a foundation for a houſe which he was going to build on an elevated ſituation towards the northern part of Larnic, diſcovered ſome tombs of ſoft marble, without any inſcription, and capable of containing a body at full length. In ſome of them were ſeveral ſkulls; and around them were placed vaſes of baked earth, filled with bones, ſo ſmall that they appeared to be thoſe of birds.

The diſcovery of Mr. Zambelli ſoon attracted the attention of this ſuperſtitious government. The Turks pretended that he had diſturbed the repoſe of the Mahometans buried in that place; and this fault, however involuntary, was in their eyes a capital crime; but when they were told that, as theſe tombs were very ancient, they could not be thoſe of the Turks; and that the bodies, beſides, were not depoſited in them according to their ceremonies, they began to be a little eaſier. Avarice, without doubt, was the cauſe of this interruption, for which a reſpect to the dead only ſerved as a pretence.

In the neighbourhood of Larnic there is ſtill to be ſeen a ſmall moſque, which the Mahometans call Arab, and the Greeks Saint Arab. Both of them have great confidence in its patron; the former conſidering him as their derviſe, and the latter as their ſaint. The Turks venerate this moſque, which they ſay was erected by that Arab; and the Greeks are zealous viſitors of a tomb, or ſubterranean grotto, in which they pretend that the body of their holy hermit was long depoſited.

The derviſes, as well as the ſantons and the abdales, are a kind of Turkiſh monks. Their dreſs

dreſs conſiſts of a robe of coarſe woollen ſtuff, of different colours, which leaves the breaſt uncovered; over this they have a cloak of the ſame, but much finer, and of a white colour; and on their heads a cap of white felt, in ſhape reſembling a ſugar-loaf. The lower part of it riſes up, and is folded back in the form of a turban. They have no linen; but this does not prevent them from being extremely neat and clean. Their external appearance is very decent; and they behave with great politeneſs and affability. Theſe agreeable qualities are, however, effaced by an infamous taſte, to which they abandon themſelves without the leaſt reſerve: their hypocritical mildneſs tends only to debauch youth, and enables them to gratify a paſſion which is contrary to nature.

One Mola Sonchiur is ſaid to have been their founder. They occupy different convents, and perform ſervice in ſeveral moſques. They preach twice a week; and both the men and women who are their auditors mix together, which is never the caſe in other places of religious worſhip; but the community of the derviſes is ſeparated from the reſt of the believers by a baluſtrade. The orator opens his diſcourſe by a paſſage from the Koran, and thunders forth againſt vices which he himſelf is not at great trouble to avoid. When the ſermon is ended, they all ſing a hymn, accompanied with the ſound of various pipes. The ſuperior afterwards commences a dance, in which all the reſt join, and which they execute in the following manner:—They firſt walk ſlowly round the moſque, one after the other: but by and by they accelerate their ſteps; and turn their bodies round with ſo much precipitation, that the eye can ſcarcely follow them. When the ball is over, theſe pious mountebanks kneel down, and remain for ſome time in that poſture, with every external appear-

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ance of the moſt fervid devotion. The ſuperior then riſes up, the derviſes follow his example, and, having renewed their whirling round, continue the ſame farce for an hour and a half longer.

Some ill-informed travellers have confounded the ſantons with the derviſes; but they differ from each other both in their way of life, and in their manner of praying. The ſantons, whoſe founder was Hazret Meulana, dreſs, it is true, like the derviſes; but they are far from being ſo neat and clean. Their whole exterior appearance diſplays the utmoſt miſery; and I have ſeen ſome of them who were almoſt completely naked: their features are diſguſting; they are of a ſlovenly diſpoſition; and their behaviour is clowniſh and uncivil. Such beings are really a diſgrace to human nature. They begin their religious ceremonies, which conſiſt in whirling round in a ridiculous manner, and in making violent contortions, at three in the morning. Theſe ceremonies are accompanied by cries which degenerate into frightful bellowing. They beat a kind of cymbal, or rather drum; calling out, with all their might, *Allahu*, which ſignifies the great God. At length they drop down on the pavement, half dead with fatigue; their mouths become covered with foam; and the ſtupid Mahometans then believe that theſe ſantons are converſing with God and their prophet. When they recover from this criſis, theſe monkiſh impoſtors eat with the women and young people. There is no exceſs to which theſe wretches will not abandon themſelves. The greater part of their houſes are in Natolia; but they are not every where held in the ſame eſtimation.

There are here alſo another ſect, called the Abdales; who are pious vagabonds, diſperſed throughout all Aſia, and have no fixed place of reſidence. They wander about from one town to another, and

and ſtop wherever they find beſt entertainment. In their manners and cuſtoms they have a great reſemblance to the ſantons; but they are diſtinguiſhed by one ſingularity, which is, the great intereſt that the women take in every thing relating to them. No ſooner has an abdale arrived in any town, than they all honour him with their viſits; they make frequent aſſignations with him, without the leaſt ſcruple; and ſome of them even do not bluſh to ſubmit to his deſires in the middle of the ſtreets, and in other public places, while a ſimple cloak conceals from view theſe ſuperſtitious orgies. One may well wonder how ſuch monſtrous abuſes can be tolerated: they are indeed proſcribed in Syria, but they are very frequent at Cairo.

The country around Larnic is not the moſt agreeable in the iſland, for the ſoil is extremely dry. The ſun falls almoſt perpendicularly on theſe parched fields; and while the fatigued traveller breathes a ſcorching air, he in vain ſearches for ſome grove, the ſhade of which may afford him a ſhelter, and recruit his exhauſted ſtrength. There are no trees in this place but the mulberry, and a few palms ſcattered here and there on the plains. A great many cauſes concur to render the neighbourhood of this country barren: there is no water, and the ground abounds in flints and ſtones. It however produces a good deal of barley: and, if the fields are dry, the orchards in return are rich and fruitful, they are remarkably pleaſant, and are watered by ſmall canals formed in the earth. The gardens are equally beautiful, and abound with all kinds of flowers: the citron and the orange tree thrive in them wonderfully.

CHAP.

CHAP. V.

ROUTE FROM LARNIC TO NICOSIA.

HAVING proceeded northwards from Larnic to go to Nicoſia, when I got to the diſtance of about a mile and a half, I left on my right a large village, which has changed its ancient name of Tridat into that of Livadia. It was formerly ſurrounded by beautiful meadows of a vaſt extent. Its riches conſiſted in flocks; the greater part of the inhabitants were ſhepherds; and every thing breathed the delicious charms of the paſtoral life. This new Arcadia is, however, now totally changed. Its meads are converted into infectious marſhes, which corrupt the air; and, though ſome of them have been drained and cultivated, one cannot ſee without pain the deſolate ſtate of a country which tradition tells us was once ſo pleaſant. Fifty years ago, the fields in the neighbourhood were cultivated by upwards of two thouſand hands, who manufactured abundance of cotton, with ſome of the beſt ſilk in the kingdom; but, except a few that produce corn, and a little cotton, they are now entirely neglected. About a dozen of huts, ſcattered here and there, afford ſhelter to a few poor families. The culture of the mulberry is now totally abandoned, though there were formerly whole groves of it. The people deſtroyed them, and government took no care to prevent this loſs.

The

The environs were embelliſhed with a great number of ſeats, to which the inhabitants of Larnic repaired, to enjoy the beauties of nature, and the pleaſures of the country. None of them remain at preſent but that of Mr. Pory, which I have mentioned already; the reſt are falling to decay: and not far from their ruins ſtands the Greek church of Saint Paraſceughi.

In my way I fell in with the village of Aradippe, the richeſt in the country. It contains a church, of which St. Luke is the patron. Every year, on his feſtival, a very brilliant fair is held, which is frequented by vaſt crowds of people. I ſaw alſo the remains of an ancient temple, the walls of which were painted in freſco.

This is the only place in the iſland where people are permitted to breed hogs; but it muſt be allowed that the prohibition is no where very rigorous.

In the middle of a plain, at the diſtance of two leagues and a half from Larnic, ſtands the village of Atene, which is tolerably well peopled. This, no doubt, is owing to the advantages of its ſituation; for, being on the route from Larnic to Nicoſia, it is much reſorted to by carriers and travellers. The fields around it produce wheat; and in ſome of them there are a few clumps of mulberry trees. The country around Petrophanes, Palliocanut, St. George, and Margo, has every appearance of natural fecundity. But I beheld there the richeſt fields moſt ſhamefully neglected: they are beautiful deſarts, which wait only for the hand of man to become real gardens.

In this place I had the pleaſure of ſeeing a Cyprian hunting match, a ſpectacle very common in the iſland; for, as I have already remarked, the Cypriots are remarkably fond of hunting. A ſportſman here ſeldom goes out alone, to purſue a feeble

a feeble animal, with his fuſee and a couple of dogs. The Cypriots love exerciſe; but they wiſh to enliven theſe excurſions with mirth and jollity; they therefore go out in large parties, mounted on horſes, and accompanied by whole packs of dogs. The hunting match at which I was preſent, was none of the leaſt brilliant, as it was that of the governor. Having arrived at a ſpacious plain, interſperſed with clumps of mulberry trees, ſome ruins, and thick buſhes, the ſportſman began to form a ring, in order to incloſe the enemy. The barrier conſiſted of guards on horſeback, with dogs placed in the intervals. The ladies of the greateſt diſtinction in Nicoſia, with a multitude of other people, ſtood upon a little hill, which I aſcended alſo; and from that eminence I enjoyed the amuſement, without ſharing in the fatigue. The governor and his ſuite were poſted in different parts of the plain, and, as ſoon as the appointed moment arrived, the hunt was opened with the ſound of muſical inſtruments. Part of the dogs were then let looſe; which, ranging through the buſhes and underwood, ſprung a great number of rails, partridges, and woodcocks. The governor began the ſport, by bringing down one of theſe birds; his ſuite followed his example; and the winged tribe, into whatever quarter they flew, were ſure of meeting with inſtant death. I was ſtruck with the tranquillity of the ſtationary dogs; for, notwithſtanding the inſtinct by which they were ſpurred on, not one of them quitted his poſt; but the reſt ran about in purſuit of the game, and the plain was clear in an inſtant. The ſcene was now changed: a hare ſtarted up from a buſh; the dogs purſued; and while the latter made a thouſand turnings in order to eſcape, ſhe every where found an enemy. She however often defeated the greyhounds; and I admired, in ſuch caſes,

caſes, the ſagacity of theſe animals; which, diſdaining the aſſiſtance of thoſe that were young and inexperienced, conſequently liable to be deceived, waited until ſome of the cunning old ones opened the way for them; and then the whole plain was ſoon in motion. During this ſcene, the beauty of the ſeaſon, the cheerfulneſs by which I was ſurrounded, the barking of the dogs, repeated a thouſand times by the echoes of the hills, the cries of the hunters, and the ſound of the horns, exalted my imagination; and kept me, as I may ſay, in a kind of enchantment. When the poor animal was juſt ready to become a prey to its enemies, the governor ruſhed forwards; and throwing a ſtick, which he held in his hand, before the dogs, they all ſtopped, and not one of them ventured to paſs this ſignal. One of thoſe ſwift greyhounds, of which I have ſpoken in the firſt chapter, being then let looſe, purſued the hare; and having come up with it, carried it back, and jumping up on the neck of the governor's horſe, placed it before him. The governor took it in his arms; and, delivering it to one of his officers, gave him orders, if it continued alive, to ſhut it up in his park, where he maintains a great many priſoners of the ſame kind. I admired, above all, the diſcipline of the dogs, and the humanity of the governor, who thought it his duty to preſerve an animal which had afforded him ſo much pleaſure.

Among the deſerted villages above mentioned is that of Piroi, which has not the leaſt reſemblance to any of them. It is very populous, and the country around is fertile and well cultivated. This canton is indebted for part of its beauties to the induſtry of its inhabitants; it is interſperſed with groves of mulberry trees, and produces abundance of cotton. In the neighbourhood there is a rivulet,

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let, the waters of which add greatly to the charms of this delightful ſpot.

After paſſing this rivulet, you find in the earth red jaſper and agates, mixed with common ſtones; and this for a conſiderable diſtance. You meet alſo with a number of villages more or leſs populous; but to repeat their names (for little can be ſaid of them) would only take up the reader's time to no purpoſe. I ſhall content myſelf with obſerving, that the greater part of them are ornamented with Greek churches, and groves of mulberry trees, which were formerly much more numerous in the iſland than they are at preſent.

The mulberries in Cyprus, as well as in all Syria, are planted at an equal diſtance from each other, in ſtraight lines, and forming a ſmall ſquare grove compoſed of two, three, and even five, thouſand plants. They are ſomewhat more than five feet in height, and about two feet in circumference. Theſe trees grow naturally taller; but at Cyprus the people lop off the branches, that they may have the leaves to give to their ſilk worms. They are not ſuffered to grow old, nor does the pruning knife reſpect even their firſt ſhoots: care therefore is taken every year to plant new ones, in order to ſupply a ſufficiency of leaves. No other attention is beſtowed upon them than to water them once or twice a-day in ſummer. A ſmall reſervoir, made in the form of a vaſe, is dug around each tree; and the water being conveyed into it by ſmall canals, ſerves to refreſh the roots.

CHAP.

CHAP VI.

OF THE CITY OF NICOSIA, THE CAPITAL OF THE KINGDOM OF CYPRUS.

THE city of Nicoſia is ſituated, as I have ſaid, to the north of Larnic, and at the diſtance of twenty-five miles from it. Formerly it was known by the name of Letra. It was afterwards called Leucoton, from Leucon, ſon of the firſt Ptolemy, who built its walls. The Greeks at preſent give it the name of Eſcoſia, the Italians that of Nicoſia; and it is under the latter appellation that I ſhall deſcribe it. I muſt not, however, omit to mention that, in many maps of the kingdom of Cyprus, Nicoſia paſſes for the ancient Thremitus; but this is evidently an error, for that name was never given to it in hiſtory. Thremitus is a conſiderable village twelve miles from Nicoſia. This village was formerly a city, which Richard king of England entirely deſtroyed.

Nicoſia ſtands in the centre of the iſland, in the middle of a vaſt plain; and is ſurrounded by hills and mountains, which bound it on all ſides, at the diſtance of ten miles.

From the time of Conſtantine the Great till 1567, the circumference of the city was nine miles; but the Venetians found it too extenſive; and reduced it to three, becauſe they thought that this would render the conqueſt of it leſs eaſy. They fortified

fortified it alſo with eleven baſtions, and three gates: all the reſt they razed to the foundation. Nothing was reſpected: they even demoliſhed temples, palaces, and the moſt beautiful monuments; and the gloomy policy of theſe people ſoon reduced it to a heap of ruins. There are ſtill to be ſeen here the foundations of a citadel, erected by King James the Firſt of the Luſignans; and the remains of a conventual church, dedicated to St. Dominic, in which were buried ſeveral ſovereigns; and, among others, Hugo IV. to whom Boccace dedicated his book on the genealogy of the gods.

A river named Pedicus ran through the ancient city: its mouth was near Famaguſta; but in 1567 its courſe was changed. At preſent it is almoſt entirely dry; and the little water ſeen in it during winter, refreſhes the neighbouring plains.

The city of Nicoſia, under the family of the Luſignans, was the reſidence of the kings, and the ſeat of an archbiſhop. It contained a great many monaſteries, three hundred churches Greek and Latin, and a number of palaces and public buildings.

Trifillius, who lived three hundred and twenty-eight years after Jeſus Chriſt, was one of its moſt diſtinguiſhed biſhops. St. Jerome ſpeaks of him as the moſt eloquent man of his age, and a character worthy the reign of Conſtance. He wrote a commentary on the Song of Songs, and ſeveral other works.

In the beginning of the reign of the Luſignans, about the year 1212, Innocent III. erected Nicoſia into an archbiſhopric, on the requeſt of Aliſia, wife to Hugo the firſt king of Cyprus.

Hugo of Tuſcany was biſhop of Nicoſia. In 1268 he founded, in the neighbourhood of Piſa, a monaſtery of regular canons of St. Auguſtine; who

who were afterwards called the Fathers of Nicoſia, from the name of the metropolis of their founder.

The archbiſhop is legate of the Holy See; a title granted him by Pope Alexander IV. with permiſſion to dreſs like the cardinals, the hat only excepted.

In 1560 Pope Pius IV. ſhared his right of election to this ſee with the republic of Venice; it choſe four ſubjects, and the Pope one.

The city of Nicoſia, and a great part of the kingdom, was in the fifteenth century in the hands of the Saracens. The king of Cyprus was carried priſoner to Egypt; and though his liberty and his crown were both reſtored to him, he remained tributary to the conqueror. The Porte having afterwards triumphed over the Sultan, the kings of Cyprus ceaſed to pay tribute to the ſovereign of Egypt, only to make the ſame acknowledgment to the Grand Signior; and this they continued to do till the iſland was taken by the Venetians.

The year 1570 was fatal to the city of Nicoſia, and to the whole iſland. Selim II. who then ruled the Ottoman empire, projected the conqueſt of Cyprus. In the month of June of the ſame year, Muſtapha, the Turkiſh general, entered it, at the head of an hundred thouſand infantry, and ten thouſand horſe. The neighbourhood of Nicoſia was laid waſte with fire and ſword; and on the 26th of July a memorable ſiege was commenced, which continued forty-five days. The inhabitants by their valour performed prodigies. They ſuſtained five different attacks with uncommon firmneſs; but, being at length reduced to the greateſt extremity, the city was taken, by a general aſſault, on Sunday the 9th of September. Of fifty thouſand people who had retired within the walls for ſhelter, twenty thouſand were maſſacred, and the reſt put in irons.

In coming from the ſouthern part of the iſland, you enter the city by the Julian gate, at preſent called that of Famaguſta. This is certainly the moſt beautiful of the whole three; and the workmanſhip of it would even do honour to our architects. Some years ago no perſon could enter it on horſeback: this prohibition was afterwards annulled in favour of Europeans; but the Greeks are obliged to diſmount, or to give a piece of money to the guard. In the interior part of the gate there are different coats of arms on each ſide, among which I ſaw ſome that contained a croſs: a circumſtance rather ſingular in a country where the Turks are at great pains to deſtroy even the leaſt traces of chriſtianity. On the ramparts there are different pieces of ordnance ornamented with the arms of the republic of Venice. When the city was taken, they found in it two hundred and fifty cannons: they likewiſe brought ſome along with them; and the reſt were formed of the bells of the churches. This numerous artillery, however, is far from being formidable, as it is in very bad order. I obſerved one of a larger bore, which was broke to pieces by orders of the baſhaw, who had been greatly annoyed by it during the ſiege: no one but a Turk would have thought of ſuch kind of revenge. The gates of Paphos and Cerines, which are not yet finiſhed, are inferior in point of beauty to that of Famaguſta. At the time when Nicoſia was attacked by the Selim, the inhabitants had not finiſhed the digging of the ditches, and the repairs of the walls.

Between the gate of Famaguſta and that of Paphos, there are ſeveral tombs raiſed upon a baſtion, where Soliman, the preſent governor, has conſtructed a garden. One of theſe tombs, which is exceedingly beautiful, and of the fineſt marble,

marble, is said to be that of the officer who first planted the Ottoman standard on the walls. On this side, the city sustained several assaults.

The country around Nicosia is lively and animated. From the top of the ramparts may be seen a great number of hamlets and villages. The nearest of these are Caimachli; Panocaimachli; Palluriotisa, which was formerly within the circumference of the city; St. Marino, from which the place was most vigorously attacked; St. Veneranda, where a battery was erected; St. Demitri, near which Mustapha's cavalry were encamped; Tracone, Altalassa, and some others, very populous and flourishing. The inhabitants do not confine themselves merely to agriculture; they spin cotton and manufacture cloth, which they afterwards sell in the capital.

The most beautiful edifice here is, without doubt, the church of St. Sophia, where the kings of Cyprus were formerly crowned. It is built in the Gothic style, and consists of three large naves. It contains the tombs of the Lusignans, and of several ancient Cypriots and noble Venetians. As age has effaced the inscriptions, they are absolutely unintelligible; and the figures on the stones are so much mutilated, that the features of them cannot now be distinguished.

The choir and the altars were destroyed when the city was taken. This church then became the principal mosque; and Mustapha, the Turkish general, went to it, for the first time, to offer up thanks to the Almighty on the 14th of September, 1570. On the outside it is still almost in the same state, except that the towers are changed, and the coats of arms destroyed. I was there one Friday morning, when the governor paid it a visit on horseback, accompanied by four or five Turkish

noblemen on horſeback alſo; and his whole court who followed on foot.

The church of St. Nicholas is at preſent the beſiſten, a kind of hall where all ſorts of proviſions are ſold. The principal Turkiſh, Greek, and Armenian merchants aſſemble here to tranſact commercial buſineſs. When I beheld a crowd of theſe merchants in this ancient temple, I could not help reflecting on the ſtrange ſucceſſion of events, which puts conquerors in the place of the conquered; converts a church into an exchange; and makes an abode of peace, ſet apart for prayer and devotion, the centre of all the petty intereſts of mankind.

Two hundred paces thence, in the middle of a ſquare, is the church of St. Catherine, formerly a nunnery, and at preſent a moſque. The convent was ſufficiently ſpacious, but the church is more magnificent than extenſive.

The ſeraglio is the palace of the muhaſſil; over the gate there is the figure of a lion in ſtone, which repreſents the Venetian arms. The entrance is through a large court, around which there are various buildings, and at the bottom the ſtables. This edifice, which was the royal reſidence in the time of the Chriſtians, is built in the Gothic taſte; but it has experienced ſo many changes under a ſucceſſion of baſhaws and governors, that its original appearance is almoſt deſtroyed. In the neighbouring ſquare there is a Turkiſh fountain, that affords excellent water: the water at Nicoſia is in general exceedingly good.

The bazar, or market-place, is extenſive and lively, well ſupplied with proviſions; and, above all, remarkably clean.

The middle part of it is occupied by what is called here a kan, which is an immenſe court ſurrounded by various apartments. The entrance to it

it is through a marble gate, built from the ruins of ſome ancient edifices. This kan was ſet apart for the reception of ſtrangers by the baſhaw Muſafer; who, to defray the expences of conſtructing it, impoſed a tax upon the people of two ſols per head. This tribute, moderate without doubt, but nevertheleſs unjuſt, coſt him his life; and, though the glory of having been preſent at the conqueſt of the iſland might have ſaved him, the enraged multitude cut off his head.

The preſent governors, however, have no occaſion to dread the like ſeverity; they may haraſs the people at their eaſe; and this is one of the leaſt ſecret clauſes of their treaty. This place is called the Kan of Alaiottes, the greater part of the ſtrangers who reſide in it being from Alaija, a city of Caramania.

The ruins of the ancient buildings to be ſeen here, may give us a faint idea of what this city was originally; and it plainly appears that the ſtreets were wide enough to diſplay the magnificence of the buildings and palaces with which it was embelliſhed. This mode of building has, however, been neglected; and there is now no regular plan. The greater part of the houſes are perfect huts, which deſtroy the charm ariſing from uniformity, and make a ridiculous contraſt with the ſuperb ſtructures that are near them.

In my general view of the iſland, I have already mentioned the government of this city, which is the reſidence of the muhaſſil, with all his court; and of the mullah, the ſupreme chief of the judges, or cadis of the kingdom. I ſhall only add, that it is the reſidence alſo of all the agas, or Turkiſh lords; and of the principal Greek and Armenian families, who by their different employments depend on the government of Nicoſia. The principal branch of trade here is cot-

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ton cloth, which is manufactured in the city, though the greater part of the other manufactures are made in the neighbouring villages. The Turkey leather of this place has a more brilliant and lively colour than that of Barbary; and the painted cottons, inſtead of loſing their ſplendor by being waſhed with ſoap, become more beautiful. The dye of the bucaſſins * is compoſed of a mixture of the root of the boia, and oxes blood: this red colour, well imprinted, never fades. Several other productions of the iſland are collected at Nicoſia. Some articles are alſo brought from Caramania; but they are chiefly diſpoſed of in commerce through the channel of Larnic, which is the grand magazine and mart for wares of different kinds.

During my abode in this capital, I had an opportunity of ſeeing ſeveral Turkiſh ceremonies; and, amongſt others, the circumciſion of four children, and the marriage of a great lord.

The children of the Turks are not circumciſed till they have attained the tenth year of their age: but at their birth a little ſalt is put into their mouths, and a few words are repeated from the Koran; the meaning of which is—"May the bleſſing of thy "exiſtence render dear to thee the name of God, "to whom thou oughteſt always to give glory." For eight days preceding the ceremony, the family hold a general feſtival; they then indulge in every pleaſure, and give balls and various other entertainments. All their friends and relations are invited; and every thing announces a ſecond birth, of more importance than the firſt. When the day at length arrives, the child is clothed in the

* Bucaſſins are a kind of ſtuffs gummed and well preſſed. Thoſe of Smyrna are ſtiffened with flour paſte, and painted after the Indian manner. T.

the richeſt attire. It is conducted through the ſtreets of the city, on a horſe gaudily ornamented: the ſtandard of Mahomet is carried before; the ſingis follow, dancing; a body of muſicians, and performers on different inſtruments, come after; and the proceſſion is cloſed by the friends and relations. When they arrive at the moſque, the people repeat their prayers; and, having remounted their horſes, return to the houſe of the child's father, where an experienced man cuts the prepuce entirely off; after which he holds up his hand, and cries out with a loud voice—"There "is no other God than the true God, and Ma- "homet is his prophet." When this is done, all the aſſiſtants make ſome preſent to the young Neophyte; and the ceremony is terminated by a grand entertainment.

The women, inſtead of circumciſion, make only profeſſion of the faith above mentioned.

Before I ſpeak of the marriages of the Turks, I muſt ſay a few words concerning their amours. It is here altogether impoſſible for a lover to have any intercourſe with his miſtreſs; the women are guarded in the ſtricteſt manner; and it would even be conſidered as a crime were they to be found in company with their intended huſband. This pleaſure they never enjoy till the moment of their union. Love, in eaſtern climates, exceeds all bounds, and has in it ſomething of madneſs, extravagance, and folly. A lover who wiſhes to convince his miſtreſs with what raptures ſhe inſpires him, paſſes and repaſſes twenty times a day before her windows; ſings amorous ſongs; and holds in his hand a poniard, which he brandiſhes in a thouſand different forms. Soon after, he applies the point to his arm or breaſt; makes a ſmall inciſion; and draws back the weapon in ſuch a manner,

manner, that this ſlight puncture becomes a pretty large wound. If the fair recluſe is not near enough to obſerve theſe bloody declarations of his paſſion, he hopes to be able one day to ſhew her his ſcars. The Greeks themſelves, ſervile imitators of the Turks, are not altogether exempt from theſe follies. It would be very curious to ſee the return which the women make to theſe ſingular teſtimonies. Theirs, no doubt, are equally ridiculous; but they are not obſerved.

The Turks may take three kinds of wives, with whom they are permitted to live, and who are each diſtinguiſhed by a particular name. They have lawful wives, chebins, and ſlaves. They marry the firſt, cohabit with the ſecond on giving them a certain allowance, and purchaſe the third.

They never ſee their ſpouſes, or lawful wives, but on the day of their marriage: they are allowed four, whom they may marry at the ſame time, and keep in their houſes. The cadi, who in ſuch caſes diſcharges the office of notary, regiſters the contract; and one of the principal clauſes always is, to aſſign the woman a certain ſettlement, though ſhe often brings with her a very ſmall dowry. The huſband then mounts on horſeback; and, accompanied by his friends and relations, goes to the moſque; where, after he has offered up a prayer, the iman bleſſes and confirms the contract.

Theſe preliminaries here form a part of the divine law. The new-married woman is then conducted to the houſe of her huſband; and the latter, on his return from the moſque, takes off the veil with which her head was covered: by this giving her to underſtand, that in the like manner he will ſtrip her of that modeſty which is peculiar

to

to her ſex. When this is done, he ſuffers her to partake of ſome refreſhment, and to amuſe herſelf with the women, while he does the ſame with his friends; and in the evening they both retire to their apartment.

With the chebins they are not under the neceſſity of obſerving ſo many formalities: they only go before a judge, and enter into a ſimple contract, in which are mentioned the time that the chebin is to remain in the ſervice of the man, the ſum that he is to pay her, and his obligation to maintain all the children whoſe legitimacy and right of ſucceſſion are fully acknowledged.

The number of ſlaves that a man may keep is not limited: he may proportion it to the ſize of his habitation, and the extent of his fortune; and he enters into no farther contract than that of the purchaſe. The children are maintained by the father; but if he does not mention them in his will, and expreſsly ſpecify what he means to leave them, they have no legal claim, and muſt truſt to the generoſity of the real heir.

When a Turk is tired of his lawful wife, he has no occaſion to convict her of any fault to procure a divorce; but he is obliged to allow her the ſettlement ſtipulated in the contract, and to give her back her dowry. Should he, however, have any juſt cauſe for being diſpleaſed with her, and if he ſues for a ſeparation in conſequence of ſome crime, his obligations are void, and he diſmiſſes her with ignominy. In both caſes the children muſt be provided for by the huſband. The woman cannot enter into any new engagement till four months after the divorce. The intention of this regulation is, that it may be known in that time whether ſhe be with child or not: for, if ſhe is, ſhe muſt live ſingle till ſhe is delivered; and then the child is committed to the care of the real father.

If the two parties, after a divorce, wiſh to come together again, it is abſolutely neceſſary that the woman ſhould have been previouſly married to another. She then has liberty to return, provided the ſecond huſband does not wiſh to detain her. In moſt caſes of this kind, the firſt huſband takes care to get ſome friend to eſpouſe the divorced woman, which removes every obſtacle, and renders the union eaſy. Women in Turkey cannot obtain a divorce without ſome reaſon aſſigned. They are authoriſed to demand one, when the huſband ſuffers them to want food; when he does not admit them to his bed at leaſt once in eight days; and when he refuſes them money to go to the bath. The huſband is then obliged to ſeparate from his wife, to reſtore her dowry, and to take care of the children. A woman may alſo demand a divorce if her huſband becomes impotent. When this is the caſe, ſhe goes before the judge, takes off her ſlipper, and turning it, places it before him. She has no occaſion to make any other complaint: the huſband is ſeized; and, after being baſtinadoed on the ſoles of his feet, is ſeparated from his wife without any farther formality.

To all female ſlaves, a ſeparation of this kind is forbidden: want of food alone can entitle them to ſue for it; and in that caſe they are immediately ſold to another.

Though marriages are contracted in various ways in Turkey, and though there is a very great diſtinction between the women, they are in general all ſlaves in the Levant. Several cauſes concur to promote this degradation of the moſt beautiful part of the human ſpecies. Monteſquieu mentions many of them; and I ſhall terminate this chapter with his own words, which may be applied

plied as well to the women of the Levant as to thoſe of the ſouth, whom this great man had then in view. "Women," ſays he, "in warm cli-"mates, are marriageable at the age of eight, "nine or ten. Infancy and marriage, therefore, "go almoſt always together, and women become "old at twenty. Reaſon then, and beauty, are "in them never found together; when beauty "wiſhes for ſway, reaſon refuſes it; and when "reaſon might obtain it, beauty is no more. Wo-"men ought to be dependent; for reaſon cannot "procure them in old age a power that beauty did "not give them even in youth."

CHAP.

CHAP. VII.

ROUTE FROM NICOSIA TO THE TOWN OF CERINES.

ON departing from Nicoſia you travel for a very conſiderable ſpace, as one may ſay, amidſt tombs. The Turks have erected a great many to the memory of their countrymen on this delightful and melancholy road. They are all of the moſt beautiful white marble, and are ornamented with columns. The ruins of the ancient edifices at Nicoſia have in general ſupplied materials for conſtructing theſe monuments; and a majeſtic ſimplicity reigns throughout the whole. The aſhes which they contain, and not the embelliſhments of art, render tombs intereſting to a ſenſible mind; and the urn of Socrates, were it even of clay, is undoubtedly preferable to the moſt pompous mauſoleum with all its funeral decorations. After travelling an hour and a half in the plain, I fell in with two arms of the river Pedicus, which I croſſed by two ſtone bridges, exceedingly well built. The ſtreams below roll over a bed covered with ſmall pebbles of red jaſper, which may be eaſily perceived through the clear and limpid water.

I arrived afterwards at the village of Dicomos, where I obſerved nothing worthy of notice, except the ſuperb habitation of a Turkiſh nobleman, and a great many groves of the mulberry tree. From this village may be ſeen, in the environs, a chain of hamlets, that give life to the neighbouring

ing country, the principal productions of which are cotton and mulberry trees.

Purſuing my way, I at length reached the bottom of thoſe mountains which traverſe the iſland from eaſt to weſt. All the roads here are ſteep and difficult. The moſt commodious paſſage is generally called the Bogas: it is a ſmall opening between two hills; and the path is ſometimes ſo narrow as to admit of only one perſon, and ſometimes ſo broad as to receive a wheel-carriage. When you arrive at the top of the mountain, however, you forget all your paſt labour. The proſpect here is delightful: you have a full view of the ſea of Caramania, and of all the northern ſide of the iſland; while a moſt beautiful ſky, and a ſerene atmoſphere, which conceals no object from the ſight, and in no manner obſcures the immenſity of the horizon, adds to the enchantment of the ſcene. In deſcending the mountain on the other ſide, I entered a valley, interſected by rivulets, and enamelled with flowers of that kind which we are at ſo much trouble to rear in our gardens. At the bottom of the valley, I obſerved the remains of ſome walls, which the inhabitants conſider as ancient fortifications: but in this they are undoubtedly deceived; for, as mountains hang over them on every ſide, they were better ſituated to be attacked than to be defended. Theſe ruins, in my opinion, appear rather to be thoſe of mills: they are not the only objects of the kind that I have ſeen in ſuch places. All theſe mountains are covered with ſhrubs, buſhes, and underwood.

CHAP.

CHAP. VIII.

OF THE TOWN AND CASTLE OF CERINES.

THE village and citadel of Cerines are ſituated at the diſtance of twenty miles from the capital. This village is far from being populous. The Greek ſchiſmatics, the only people of the kind at preſent in the kingdom, have here an epiſcopal church, and the Turks a moſque. The government conſiſts of a commiſſary and a judge. The country around is the moſt fertile in the iſland; and the inhabitants are almoſt all engaged in agriculture. The ſprings which iſſue from the boſom of the earth, contribute greatly towards its fecundity. Its principal productions are barley, ſilk, cotton, oil, and carob beans. Part of theſe are conſumed on the ſpot: the reſt are exported in a number of veſſels to Alexandria.

Cerines was ranked amongſt the number of cities in the time of the orthodox Greek biſhops. The moſt diſtinguiſhed of theſe was St. Theodotus. That intrepid defender of religion lived under the emperor Licinius, and was treated by him in a very harſh manner.

Cyrus the Great, ſays Luſignan, having triumphed over the nine ſovereigns who had divided the kingdom amongſt them, laid the foundations of Cerines. Xenophon ſpeaks of this prince's victory, yet makes no mention of his building this city: nevertheleſs the ruins of edifices, and the remains of walls, which are certainly of very remote antiquity, are ſtill to be ſeen in the neighbourhood.

bourhood. Towards the weſt there are a great many grottos, the mouths of which ſeem to be cut out with the chiſel. I remarked among them ſeveral vaults, which the natives call the ſepulchres of the gentiles. Two hundred paces thence, are the quarries from which thoſe ſtones were taken, that ſerved not ſo much for conſtructing the ancient city as the citadel.

The citadel of Cerines is built on an immenſe rock, near the ſea-ſhore. It is as ancient as the town; but it was fortified and enlarged by the Luſignans. The entrance of it is forbid to Europeans; and the reſtleſs jealouſy of the Turks never ſuffers them even to approach its walls: but by a ſpecial favour I had the liberty of viewing them, and of deſcending into the foſſé by which they are ſurrounded. This fortreſs is in better repair than any I ever ſaw in poſſeſſion of the Turks. A few years ago, however, it was bombarded by the baſhaw Kior Mahomed, becauſe the garriſon had expelled ſome rebels who fled thither for ſhelter.

I find the following deſcription of it in a manuſcript of the ſixteenth century:—"This citadel is "of an oblong form; and has three hollow tur- "rets, weak and narrow. In the fourth angle is "a baſtion, badly contrived, and incapable of "making a vigorous reſiſtance. The ditch is "twenty-one paces in breadth, and three hundred "and ſixty in circumference. The wall by which "it is ſurrounded is ſix paces thick at the bottom, "four at the top, and above ſixteen in height." The ſituation of this citadel is very unfavourable; as it is ſurrounded by mountains, which are diſtant from it only a mile and a half. King James, however, natural ſon of King John, was not able to take it, though he beſieged it two years, and during that time made ſeveral aſſaults againſt it: nor did he get poſſeſſion of it till 1462, by

by the treachery of Sor de Naves, who held the command of it from queen Charlotte, the lawful heireſs to the kingdom of Cyprus.

This fugitive queen, on the 10th of November 1461, ſays one of our hiſtorians, made her entry into Florence, where ſhe was received by Alexander Machiavel, who was then chief magiſtrate. From Florence ſhe repaired to Rome, to implore the aſſiſtance of the Pope againſt James, her natural brother, who, ſupported by all the forces of the ſultan of Egypt, had uſurped a throne that did not belong to him; and, beſides this, kept Lewis of Savoy, her huſband, cloſely blockaded in the fort of Nicoſia. The republic received, with much cordiality, this unfortunate queen, and endeavoured to make her forget her misfortunes. During her abode at Florence, ſhe often went to viſit the tomb of cardinal de Liſbonne, brother to her firſt huſband; and the view of his aſhes, no doubt, afforded her more conſolation than all the marks of honour paid to her by the republic.

The abbé Macati, in his Chronological Hiſtory of Florence, adds, that this queen was received in the houſe of Coſmo of Medicis, the father of his country, where ſhe was treated with every attention due to her rank, and much more to her misfortunes.

In 1570, the citadel of Cerines ſurrendered without reſiſtance to the victorious arms of Selim. The Venetians formerly placed here a governor and a captain, with a company of fifty men. At preſent it is occupied by a ſimple diſdaer.

Great part of the artillery bear the arms of the republic of Venice. I have been told that it contains ſome very beautiful culverins. Towards the ſea there are ſeveral cannons placed level with the water.

As the extent of the empire does not permit the Grand Signior to govern it entirely by himſelf, he

is obliged to depend upon baſhaws, who have here the ſame authority as the proconſuls of ancient Rome. To guard againſt the rebellion of theſe viceroys, he will not ſuffer thoſe fortifications to be repaired which are at a diſtance from the capital. The greater part of the citadels are abſolutely unprovided with ſtores and ammunition; and this prevents his ſubjects from entertaining any idea of revolt. An inſurrection of this kind happened, however, in the fort of Cerines. The diſdaer finding it well ſupplied with proviſions, defended himſelf there for three months, in the year 1765, at the head of a party of rebels; and it was found neceſſary to ſend a baſhaw and foreign troops to reduce him to obedience. This fort at preſent is decaying in every part. It is ſaid that the ſultan ordered it to be demoliſhed; but this has not yet taken place.

Cloſe to the citadel is a harbour, or rather bay, which is ſcarcely capable of containing two or three veſſels. All thoſe who are going to, or coming from, Caramania, embark here. The diſtance, which is only ſeven or eight leagues, affords great advantages to the inhabitants. As letters from Conſtantinople, and from different parts of Europe, are conveyed to them by this route in a very ſhort time, two French packet-boats have been eſtabliſhed for that purpoſe. Veſſels that come to this port, to take in cargoes of carob beans, keep at the diſtance of three miles from the ſhore: as the roads are bad, it is dangerous to enter them except in ſummer. The coaſt of Caramania may be ſeen here from the ſea ſhore; and in the night time one can plainly diſtinguiſh the fires made by paſſengers, as a ſignal to the packet boats, when they happen to be both at the iſland.

At a little diſtance from the town, towards the weſt, is a Greek church, which contains the

tomb of the engineer who conſtructed the laſt fortifications added to the citadel.

On this coaſt, towards the eaſt from Cerines, there are alſo the villages of Amtara and Accatu, which were formerly two cities; and Clides, once a conſiderable town, but at preſent called Cape St. Andrew.

CHAP. IX.

DESCRIPTION OF THE MONASTERY OF LAPASIS.

TO go from Cerines to the monaſtery of Lapaſis, one muſt keep to the eaſt, and traverſe a plain five miles in length. Thoſe however who perform this journey, regret that it is not longer; for the fields here are the moſt fertile and pleaſant in the iſland. The richneſs of their productions, a variety of fruit and other trees, hills covered with an eternal verdure, a charming landſcape, a thouſand delightful proſpects, the atmoſphere impregnated with the pureſt perfumes, and a multitude of ſprings and rivulets——all concur to render this coaſt a perfect paradiſe. One cannot travel over it without indulging in the ſweeteſt reveries, and ſighing for ſuch a ſolitude; and more than one traveller has doubtleſs envied the ſmalleſt of the cottages ſeen here, and wiſhed to live in the boſom of Nature with his family.

By this delightful route you arrive at the monaſtery ſituated towards the northern mountains.

It

It is an abbey of the *Humilies* *, called Lapaſis, at preſent Belapais, and by the Italians *Belpaeſe*, a name which is well ſuited to its natural ſituation. It is built on the declivity of a hill, which commands an admirable proſpect. Above it are other little hills, covered with groves of trees and ſhrubs; and the plain below, which extends as far as the ſea, adds ſtill to the beauty of its ſituation.

Towards the eaſt and weſt the view is equally charming, and includes, beſides the ſea, the coaſt Caramania. This abbey was built by Hugo III. of the Luſignans, who granted it ſeveral privileges. Among others, the ſuperior, when he mounted on horſeback, had the privilege of wearing a ſword and gilt ſpurs, after the manner of the knights of the kingdom.

It was ſubjected to a ſecular eccleſiaſtic in the reign of king James. At the taking of the citadel of Cerines, this abbey was deſtroyed; and the deplorable ruins of its vaſt building are ſtill to be ſeen. Among theſe remains is a moſt beautiful cloiſter, ſurrounded by eighteen pillars of the Corinthian order. On the left, as you enter, you find a gate, on which are carved out the arms of the Luſignans; and which conducts to a refectory, ninety feet in length, and thirty-two in breadth: the arched roof is ſupported by ſeven columns; and to the north are ſix large windows, which render it exceedingly pleaſant. The ſmall choir where theſe good monks performed their religious exerciſes, is ſtill entire: the way to it is by a commodious ſtair-caſe, formed in the thickneſs of the wall.

On going out of the refectory, you obſerve, under the firſt arcade of the cloiſter, oppoſite to the

* This religious order of Italy were at firſt called the *Beatins*; but in the thirteenth century they took the name of the *Humilies*, under the conduct of St. John de Mela. T.

gate, two large ſepulchral urns of white marble, the workmanſhip of the ancient Romans. One of them, ſmooth and well poliſhed, ſtands below the other, and receives the water which falls from that above, and no doubt was the fountain of the refectory. This urn of the pureſt white marble, is all of one piece, though it is nearly ſix feet in length, and three or four in depth. It is ſurrounded by a feſtoon of flowers and fruits, which begins between the horns of an ox's head. Four ſheep's heads ſerve it as a handle, the fore part of which reſts upon the hands of a child in bas relief. In the ſpaces left by the windings of the feſtoon, are the figures of a lion's head looking full towards you. In all, there are ſix of them: the largeſt ſquares contain two, and the ſmalleſt one.

At Baruth I ſaw, in the ruins of the ancient city, an urn of the like kind; with this difference, however, that it had four eagles on the corners; and on the fore part a crown, from which proceeded a feſtoon, that went round it with a ſerpentine courſe, and ended between the horns of an ox's head. The urn of Lapaſis is without a cover; that of Baruth has one of a triangular form, with laurel leaves placed upon it like the ſcales of a fiſh. Under the refectory is a large ſubterranean building, ſixty feet in length, and thirty-two in breadth; the arch of which is ſupported by two pillars placed in the middle. This kind of grotto, ſituated on the declivity of the hill, has a large mouth towards the north, and another towards the weſt; which the earth, that is conſtantly crumbling down, will ſoon entirely fill up.

This monaſtery has hitherto triumphed over the united efforts of men and time, that have conſpired to deſtroy it. The arched paſſage already mentioned, the workmanſhip of which is indeed more

more modern, is perfectly entire. These ruins at present afford shelter to shepherds and their flocks, when surprised by a storm.

The church is still in its ancient state. In the entrance, under the vestibule supported by four columns, are two arches of marble, with the arms of the family of the Lusignans. That nearest the door contained the ashes of Hugo III. who, as I have already said, was the founder of the abbey.

This prince, by a number of illustrious actions, merited the name of Great; and it was under this title that St. Thomas Aquinas dedicated to him his book *De Regimine Principum*. In this church, which was appropriated for the use of the Greeks, there are several paintings still in good preservation. Four enormous stone pillars, formed of various pieces, support the roof, and divide it into three naves: it is sixty feet in length, and forty-six in breadth. At a little distance from this monastery is the village of Casaphane, where I found the best water I ever tasted in the island of Cyprus.

CHAP.

CHAP. X.

ROUTE FROM LAPASIS TO THE MONASTERY OF ST. CHRYSOSTOM.

AFTER quitting the monaſtery of Lapaſis, I went to ſee that of St. Chryſoſtom, ſituated under the caſtle of Buffavent. In my way thither, I was obliged to climb the mountains on the north, by very ſteep and difficult paths; and, loſing ſight of the ſea of Caramania, to advance towards the eaſt. After travelling ſome time, I fell in with the village of Sicorudi, which appeared to me to be populous, and in a well-cultivated neighbourhood; and that of Vuna, or of St. Romain, the inhabitants of which are almoſt all Maronites. From thence I continued my journey; and arrived at length at the monaſtery of St. Chryſoſtom, which is occupied by Greek monks of the order of St. Baſil.

The origin of this monaſtery is as old as the firſt Chriſtian emperors. As the building of the church appeared to me to be much more modern, one of the monks told me that it was built a long time after, by a noble Cypriot, who had beſides greatly contributed towards the embelliſhment of their ſolitude.

This church, which is ſmall, is paved with marble, and painted after the manner of the Greeks. Under the portico is a ſepulchral ſtone, where theſe monks keep a lamp continually burning, and where their founder was buried. Cloſe to her are two favourite ſlaves, whom ſhe wiſhed to be laid in

in the ſame tomb, out of gratitude for the ſervices they had rendered to her, and particularly in her laſt moments. Near this church is an ancient chapel, which ſerves at preſent as a place of ſhelter for animals.

If this monaſtery does not diſplay that magnificence which is uſually ſeen in edifices of this kind, it has at leaſt all the advantages of convenience. Situated on the declivity of a mountain, it commands a view of all the plain of Nicoſia, and of its environs, ſo covered with villages and hamlets, that the names of them alone would fill whole pages.

There are here generally ten or twelve monks, whom the Greeks name Caloirs, and who are all under the immediate authority of a ſuperior. Theſe monks, who are a mixture of the orders of St. Baſil, St. Elias, and St. Marcel, make a vow of poverty, chaſtity, and obedience. They eat no fleſh, and lead a very auſtere life.

Travellers never leave St. Chryſoſtom without going to ſee the ruins of the caſtle of Buffavent, ſituated on the ſummit of the northern mountains.

That ſide of the mountain upon which the caſtle ſtands, is diſtant from St. Chryſoſtom about ten miles: the way to it is by a pretty ſteep declivity. From the bottom of the mountain I beheld with diſcouragement that elevated ſummit, which it appeared impoſſible for me to reach; but after encountering a variety of dangers, in ſcrambling up with my hands and feet, in narrow, ſteep, and ſlippery paths, at the end of an hour and a half I arrived at the ruins of this ancient caſtle, deſtroyed by the Venetians. A pretty ſtrong citadel, which is ſo large that it contains upwards of an hundred apartments, built upon inacceſſible mountains, appeared to me a prodigy of art: one would be almoſt tempted to believe that it was the work of enchantment. I cannot conceive how the water

neceſſary

neceſſary for conſtructing this wonderful edifice, was conveyed thither. I obſerved, it is true, ſeveral ciſterns, which were doubtleſs formed to receive the rain water uſed by the workmen; but when we conſider how ſeldom it rains in this country, we muſt allow that theſe ciſterns could not have been of great utility. However that may be, this fort was built by the ſame lady who erected the church of St. Chryſoſtom, in order to be a place of refuge from the perſecutions of the Templars. Theſe knights governed this iſland for the ſpace of a year; but their tyranny having made the natives take up arms againſt them, they were under the neceſſity of reſtoring it to Richard king of England, who had ſold it to them for an hundred thouſand gold ducats, which that monarch refunded.

From the top of this caſtle one has a view of almoſt the whole extent of the iſland, and of the ſea by which it is ſurrounded. The proſpect, however, is interrupted on one ſide by Mount Olympus; from which may be ſeen, not only all the parts of the kingdom, but alſo the mountains of Caramania, and thoſe of Syria, which I judged to be no others than Mount Lebanon.

The deſcent from this mountain is as fatiguing as the aſcent. It is remarkably ſteep; and I was nearly an hour before I arrived at the bottom, where I ſaw the remains of ſeveral edifices. The Cypriots ſay that there was formerly a delightful garden there, called Paradiſe.

CHAP.

CHAP. XI.

DESCRIPTION OF THE VILLAGE OF CYTHERA.

HAVING deſcended the ſides of ſome barren hills, at the diſtance of five miles from St. Chryſoſtom, to the eaſt, I found the village of Cythera. It is ſituated at the bottom of Mount Pendactyl, which forms part of the northern ridge; and is ſo called from five large copper fingers, that the inhabitants ſay were placed there to defend them from the violent north winds. It would appear that the ſuperſtitious natives had taken this trouble to very little purpoſe; for theſe fingers are no longer to be ſeen. Without attempting to explain the motives which induced them to erect this coloſſal hand, I ſhall only obſerve that king James, being in abſolute want of ſpecie, converted it into money, as well as all the bathing veſſels in the kingdom.

Cythera is a collection of cottages, ſituated at a ſmall diſtance one from the other; and it abounds with mulberry trees, which all together form, as one may ſay, a complete foreſt. The ſurrounding fields are as fertile as any part of the iſland: their principal productions are ſilk and cotton. They are watered on the north ſide of the village, by the rivulet of Cephaloſiſa, the ſources of which proceed from three different ſprings; and in ſuch abundance, that at ſome diſtance from the ſpot where they iſſue from the ground, they turn one of the mills of the country. I obſerved a great number of them; and their utility extends even to the city of Nicoſia. Theſe waters were formerly conveyed

conveyed to Salamis; and one may ſtill ſee the remains of thoſe aqueducts by which they were diſtributed throughout the different quarters of that ruined city.

The Cypriots are very fond of this place; it is their favourite promenade, and the general rendezvous of all the neighbouring people. The moſt delightful ſpot, in their opinion, is that which is moſt abundant in water; and indeed it muſt be allowed that nothing can ſo much embelliſh rural ſcenes, or give them ſuch animation and freſhneſs, as the vicinity of a river. This taſte, beſides, is ſuited to the nature of their climate: a trifling atmoſphere, and a ſcorching ſun, muſt make them ſeek for cool and moiſt places; and their fondneſs for water increaſes with the want and the difficulty of procuring that enjoyment. Cythera preſents nothing elſe remarkable. But we muſt not confound this village with the ancient city of Cythera, conſecrated to Venus, and ſituated between Paphos and Limaſſol. The village of which I here ſpeak, was formerly a city called Citri: the Europeans give it the name of Cythera, and the Greeks that of Cirga. From the ſpring where the foreſt of mulberry trees begins, to the plain by which it is terminated, the diſtance is about two miles.

On departing from Cythera, you paſs the village of Pallecciatro, and afterwards enter the large plain of Meſſarea. This plain contains a number of inhabited or deſerted villages: the fields are rich and variegated; and produce wheat, barley, and cotton. In traverſing it you often meet with the remains of aqueducts which conveyed water to Salamis; but they have ſuffered ſo much from the hand of time, that an ignorant traveller cannot diſcover what they were.

At the diſtance of thirty miles from Cythera ſtands the city of Famagoſta, which I ſhall next deſcribe.

CHAP.

CHAP. XII.

OF THE CITY OF FAMAGUSTA.

THE city of Famaguſta was formerly called Arſinoe, from the name of the ſiſter of Ptolemy Philadelphus, who laid the foundation of it. The name of Famaguſta comes originally from Amocuſta, which ſignifies *built in the ſand*, and was given it on account of the thin ſandy earth that ſurrounds it.

This city is ſituated on the eaſtern coaſt of the iſland. One muſt approach very near before it can be perceived, and even then nothing is ſeen but the ſummits of the houſes; for as the neighbouring ground forms a very long declivity, the higheſt ridge of it is on a level with the moſt elevated parts of the city.

It is built on a rock, and is two miles in circumference. The walls are thick, ſtrongly built, and flat on the top. They are ſurrounded by a deep ditch, cut out of the ſolid rock; and are flanked by twelve enormous towers, the ſides of which are four paces in thickneſs, and incloſe a circle five paces in diameter. In the interior part of the city there is a pharos, three baſtions, and a rampart; with a battery conſiſting of two rows of cannon; and alſo a citadel.

This city, fortified in 1193 by Guy de Luſignan, increaſed ſtill in the hands of the Genoeſe, who poſſeſſed it for near a century; in thoſe of James the baſtard; and laſtly in thoſe of the Venetians.

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It has two draw-bridges; one towards the land ſide, and another towards the ſea: the latter conducts to the harbour, which is extremely narrow, and is ſhut every evening by a chain fixed to one of the ends of the pier.

The entrance of it is forbid, except to unloaded veſſels. This prohibition, however, is owing not to the ſhallowneſs of the water, but to the baſon being in a great meaſure filled up. On the eaſt, it is defended by a chain of rocks, which prevent the ſea from entering it with impetuoſity; and on this account it affords a very ſafe ſhelter to ſhips: captains therefore generally bring their veſſels into this harbour to be hove down and refitted.

It was at Famaguſta that the Luſignans cauſed themſelves to be crowned kings of Jeruſalem. This cuſtom continued till the city was taken by the Genoeſe; after which they inſtalled themſelves ſovereigns, both of Cyprus and Jeruſalem, in the cathedral of Nicoſia.

The Genoeſe took poſſeſſion of Famaguſta in the fourteenth century, in the time of king Pierin, whoſe ſucceſſor king James gave it freely up to them, with the territories around to the diſtance of ſix miles, to be governed according to their own laws. In the fifteenth century, James the Baſtard took it, after a ſiege of three years; and one of the articles of the capitulation was, that the Genoeſe laws ſhould be preſerved.

In 1490, the iſland again fell into the hands of the Venetians. Famaguſta was then governed by a noble Venetian, who was in ſome meaſure a miniſter plenipotentiary. The citadel, in time of peace, had two governors; and a garriſon of five hundred ſoldiers, under the command of four ſuperior officers.

The baſhaw Muſtapha, Selim's general, on the 24th of July 1570, ſent a detachment of five hundred

dred cavalry under the walls of Famaguſta, to cut off the inhabitants from proviſions, and to prevent any auxiliaries from being thrown into the place. Having made himſelf maſter of Nicoſia, which he had beſieged, he ſummoned the governor of Famaguſta, to deliver up the keys of the city, and the citadel; but the only meſſage ſent back was, that he might advance to the ramparts with all his forces, and he ſhould there receive anſwer from his cannon.

On the 18th of September, the ſame year, Muſtapha led his troops before Famaguſta; and encamped on the weſt, at the village of Adam's Apple. The ſiege was opened on the 23d; and on the firſt of October the aſſailants began to batter in breach.

In the month of April 1571, he approached the walls, and encamped in the gardens near Famaguſta. The governor was the brave Mark Anthony Bragadin; and this place, which may be truly called the key of the kingdom, was defended by ſeveral gentlemen of approved valour. There were then in Famaguſta eight thouſand ſouls, and four thouſand in a condition to bear arms.

This reſolute band ſuſtained ſix terrible aſſaults, and oppoſed the united force of the Ottoman empire. But they were overpowered by numbers: and on the firſt of Auguſt, 1571, the city ſurrendered on honourable conditions; which the perfidious Muſtapha violated, without ſhame, in defiance of the moſt ſacred rights.

On the 4th of Auguſt the intrepid commander went to Muſtapha's tent, to deliver to him the keys of the city, to take leave of him, and to evacuate the iſland according to the articles of the capitulation. Bragadin was accompanied by Eſtor-Baillon, colonel of the troops, and other officers and captains. The baſhaw teſtified the greateſt

deſire

desire to see them; but scarcely were they got into his presence, when, instead of rendering homage to their valour, the deceitful Mustapha forged a most odious lye, and accused them of having killed during the truce a great number of Mahometans. Under this pretence, he caused all the officers and noblemen that attended Bragadin to be butchered without mercy; and the governor himself, after being shamefully mutilated, was condemned to the public works.

On the seventh of the same month Mustapha entered Famagusta; where he caused Tiepolo, the governor of Paphos, whom Bragadin had left there to settle matters after his departure, to be hanged.

At length, on the 17th of August, Bragadin, after suffering a great many insults and outrages, in which he displayed great heroism, was flayed alive; his skin was then stuffed with straw, his body was torn to pieces, and his limbs were scattered over different parts of the fortifications. The skin of this brave commander was afterwards put in a box, with the heads of Estor-Baillon, Lewis Martinengo, Castellano, and Quirini, and sent to Constantinople, where they were presented to the Grand Signior. Anthony Bragadin, brother to the governor, Mark Hermolaus and Anthony, his sons, purchased the skin of this hero, and caused it to be buried at Venice, in 1596, in the church of St. Paul and St. John. There is no stranger or traveller who does not go and contemplate, with a mixture of admiration and sadness, the tomb of this great man, who doubtless deserved a better fate; but whose name will be remembered as long as intrepidity, greatness of soul, and love of one's country, shall be virtues honoured on the earth.

The Ottoman army consisted of two hundred thousand men, of whom eighty-four thousand only were

were Turks. The reſt were a collection of adventurers from Syria, Caramania and Natolia.

In the ten months during which the ſiege was carried on, the Turks fired five hundred and forty thouſand bombs. At preſent, therefore, the remains of them may be ſeen in the neighbouring gardens and fields, and in the ditches which furround the city, where they are ſtill lying in heaps.

We may form ſome idea of the bravery of the beſieged from the number of Turks who were killed before the place. The garriſon conſiſted of ſcarcely four thouſand men, and yet they deſtroyed above ſeventy-five thouſand Turks. To this ſlaughter, no doubt, we muſt attribute all thoſe barbarities which the perfidious Muſtapha, much to his diſgrace, exerciſed againſt the captives.

I have collected the greater part of theſe military facts from a relation of the ſiege of Famaguſta, written by Angelo Calepio, of Cyprus, who was cotemporary with theſe great men whoſe exploits he has handed down to poſterity.

About the year 1370, St. Bridget, going to Jeruſalem, paſſed through Cyprus, where Eleonora, daughter to the duke of Milan, and widow of Peter Luſignan, who was aſſaſſinated by his brothers, then reigned. The ſaint endeavoured to correct the vices of the inhabitants; and told them of a pretended revelation reſpecting the approaching ruin of the iſland, if they did not reform. On the requeſt of Eleonora, the ſaint remained till the coronation of her ſon Peter, who was proclaimed in Famaguſta king of Cyprus and Nicoſia, and king of Jeruſalem. Bridget, having viſited the Holy Land, returned to Nicoſia, and announced its ruin, as well as that of the iſland. The event juſtified her prediction; but this does not prove that it came from Heaven. It is very natural,

natural, on ſeeing a city plunged into corruption and debauchery, to prognoſticate its ruin; and the only intention of the ſaint, when ſhe declared this, as if by inſpiration, doubtleſs was, to fill the minds of the inhabitants with a ſalutary terror, and to bring them back to a wiſer and more regular plan of life. However this may be, ſhe quitted the city, in conſequence of being proſcribed from it, after ſuffering a variety of perſecutions.

One can ſcarcely form an idea of the jealous hatred conceived by the Turks againſt the Europeans of Famaguſta, when they ſaw the check which this handful of brave men had given to their arms. They forbade every European to enter it or go out from it on horſeback: they are therefore obliged to diſmount as ſoon as they arrive at the gates.

Famaguſta, in its external appearance, is ſtill in the ſame ſtate as formerly. The ditch is entirely dry; and the walls are in good condition, except a few towers which were damaged by the enemy's cannon, and which have not been repaired.

The interior part of the city, however, exhibits a very ruinous appearance. The number of churches demoliſhed is immenſe. I was aſſured that a very ſmall ſpot had contained upwards of two hundred; and this appeared the more probable, as I ſaw four or five united in the ſame ſpace: they were exceedingly high, but narrow. The moſt remarkable building of this kind is the Latin church of St. Nicholas, at preſent the principal moſque, the conſtruction of which reſembles in every point that of St. Sophia at Nicoſia.

There are a great many ſepulchral monuments here; and, amongſt others, thoſe of James the Baſtard, and king James his ſon.

Oppoſite to the church, on the ſquare, are three arcades, ſupported by different columns of oriental

tal granite, and bearing the arms of the republic of Venice: the reſt of the wall is covered with the arms of Venetian and Genoeſe families who have been governors of the city. Behind this arcade are the ruins of the ancient palace of the governors of Famaguſta.

The ſuperb cathedral of St. Croix has been converted into a moſque. The church of St. Paul was alſo one of the moſt beautiful edifices in the city; but at preſent it is falling to ruin. A merchant named Simon Noſtran built it with the profits of one voyage to Syria, in the fourteenth century, and under the reign of Peter, when the commerce of the iſland was in its moſt flouriſhing ſtate. In 1368, king Peter came to Florence, where the republic received him with every mark of diſtinction due to ſo great a monarch. The chief magiſtrate at that time was John Soſtegni. I muſt here obſerve, that the Greeks only have a church at Famaguſta; and that Muſtapha never would permit the Latins to have any place of worſhip belonging to them in particular.

In this city the body of St. Epiphany, biſhop of Salamis, was formerly preſerved; but I do not know what is become of it at preſent.

The citadel is ſtill entire; and ſerves as a place of confinement for malefactors, and particularly for ſtate-priſoners. Near the walls, on the north, is ſtill to be ſeen the foundery, where I obſerved all thoſe inſtruments neceſſary for the caſting of cannon.

In the ſquare, near the governor's palace, ſtands the arſenal, which contains weapons of every kind —armour uſed in the time of the chriſtian princes, and other pieces of ſtill greater antiquity. Some years ago, the doors and the windows of this edifice were blocked up, ſo that the remembrance of theſe arms is in ſome meaſure buried. This was

done with a view to prevent the populace, in caſe of an inſurrection, from finding them. On the walls there are ſome pieces of artillery; but they are now diſmounted, and in a very bad condition.

In this city there are ſcarcely at preſent two hundred inhabitants. The ancient houſes are continually on ſale; and they are purchaſed only to be deſtroyed, or for the ſake of the timber, and principally the planks. This deſtructive ſpeculation has already cauſed many of them to diſappear: it is forbid, under ſevere puniſhment, to carry away any of the other materials; and, to whatever ſide one turns, nothing is to be ſeen but heaps of ſtones.

The city at preſent is governed by an aga, who diſcharges the office of commiſſioner of exciſe, for that ſhadow of maritime trade which it has ſtill remaining. There is here alſo a judge, and a governor of the caſtle, with a few janiſſaries.

There is little, or rather no trade, at Famaguſta; but a great number of veſſels come hither, as I have already ſaid, to be careened and refitted. The European nations have a factor here, who is generally a Turk choſen from the number of their friends.

In the neighbourhood of Famaguſta, along the ſhores of the ſea, towards the ſouth, there are ſeveral gardens, which contain abundance of citron, orange, and other fruit trees of the like kind. That called here caïcia, is a ſpecies of apricot tree. The ſkin of the fruit is red and white; and the pulp is juicy, but more delicate than ſubſtantial. It begins to ripen in May, and continues in ſeaſon only a month. It is much eſteemed, and is both agreeable and wholeſome. The ſurrounding country, which produces in abundance cotton and mulberry trees, is as fruitful as that in the environs of Cythera. In the neighbourhood of the village

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It was deſtroyed by the Saracens, under the emperor Heraclius; at which time it was abandoned, and has never ſince been rebuilt.

No edifice has ſurvived the wreck of time, that can give us any idea of this city. Nothing is to be ſeen but ſcattered columns; heaps of ſtones embrowned by age; and the ruins of a building, which I ſuppoſed to be thoſe of a temple, though I cannot venture to determine with any certainty. Time, however, has reſpected thoſe fountains, or reſervoirs, which diſtributed the water of Cythera throughout Salamis: the water of the latter was exceedingly bad.

It had a harbour, which was called Port Salamis, and afterwards Port Conſtantia. Some traces of it are ſtill to be ſeen; but it is uſeleſs, and almoſt entirely choaked up.

Salamis can boaſt of having produced a great number of illuſtrious men. It was the country of Ariſto the hiſtorian, of whom Strabo ſpeaks in his fourteenth book. Solon, one of the Grecian ſages, formed for Philocyprus, king of Salamis, a code of laws, by which he regulated his adminiſtration. Some even believe that he was originally from that city, notwithſtanding the aſſertions of the Athenians, founded on his quality of areopagiſt, with which no one indeed could be inveſted but a citizen of Athens. The philoſopher Cleobulus, ſon to Evagoras II. was born at Salamis: as well as Neocrion, who commanded the naval army of Alexander the Great; and many others, whoſe names I ſhall not mention.

It alſo gave birth to a number of holy perſonages, whoſe names and actions may be ſeen in Bede, and other eccleſiaſtical writers.

Some hiſtorians pretend that St. Catherine, daughter of king Coſta, was born at Salamis, though all the legends make her to be a native of Alexandria.

Alexandria. To the north of Salamis I ſaw a kind of tower, from which it is ſaid ſhe was tranſported to the priſon of Paphos. The emperor having reduced Egypt, which had revolted, invited king Coſta to Rome: his daughter was then taken from the priſon of Paphos, and conducted to Alexandria, where ſhe ſuffered martyrdom.—Such diſcuſſions as theſe are, however, foreign to my purpoſe, and belong rather to eccleſiaſtical hiſtory.

Between Famaguſta and Salamis, on the borders of the ſea, there are ſeveral fields which produce the *boia*, or madder. This root communicates a beautiful ſcarlet colour to cloth, and is the moſt valuable article in the kingdom.

Following the coaſt of Salamis, always to the weſt, you enter that part of the iſland called Carpaſſia, which extends as far as Cape St. Andrew. This diſtrict abounds with cotton and ſilk. On the borders of the ſea there are groves of olive-trees, but at preſent they are entirely barren. The inhabitants of the iſland, and even thoſe of the maritime towns of Syria, come hither to procure wood; for, in this reſpect, they enjoy the greateſt liberty.

There was formerly a city here, called Carpaſſia, which is now the village of St. John.

This canton is governed by an ali-bey, or commander of cavalry, who reſides in the hamlet of Varochia, near Famaguſta. A cadi there diſcharges the office of judge. At the diſtance of four miles from Salamis, in the plain of Meſſarea, is the beautiful church of St. Barnaby, with a vaſt monaſtery, which contains only a very few monks. Some years ago a deſign was formed of enlarging it; but the Grand Signior, fearing that this church might one day be converted into a fortreſs, withdrew the permiſſion which he had granted: the ſacrifice of a few hundreds of piaſtres would however

ever have removed this difficulty. Not far thence is a church ſtill older, and dedicated to the ſame ſaint; but it is now falling to ruins. I was ſhewn, in a vault below it, the tomb of the patron; whoſe body, according to cardinal Baronius, was found in the time of the emperor Zeno. He had on his breaſt the Goſpel of St. Matthew, written by the hand of that evangeliſt. The Greek biſhop, who carried it to the emperor of Conſtantinople, had afterwards the privilege of ſigning his name in red letters; of bearing at all pontifical ceremonies the crown and terreſtrial globe in his left hand, and the ſceptre in his right; and of being clothed with the royal mantle. He had then a diſpute with the patriarch of Alexandria, reſpecting the article of pre-eminence, ſo much conteſted. The latter conſidered the biſhop of Cyprus only as the ſuffragan of his patriarchate, and would acknowledge him in no other light. The Cypriots, on their part, rejected this haughty pretenſion, ſupporting their cauſe on the antiquity of their church. Matters were in this ſituation when the goſpel was found and carried to the emperor, who decided the affair; and the independence of the biſhop of Cyprus was fully eſtabliſhed. This is a privilege which the archbiſhop of Nicoſia does not fail ſtill to turn to his advantage. Theſe particulars I had from different monks at Cyprus; and they were confirmed to me by their archbiſhop Paiſios.

CHAP.

CHAP. XIV.

DEPARTURE FROM SALAMIS, AND RETURN TO LARNIC.

ADVANCING from the monaſtery of St. Barnaby towards the weſt, I arrived by the plain of Meſſarea, at the village of Ancona, where there are vaſt magazines, which formerly received the produce of that immenſe plain, then entirely cultivated. After this I proceeded to the ſuperb village of Trapeza, the ruins of which announce rather a great city. A Greek, who accompanied me in this tour, pretended that it had formerly enjoyed that rank and name; but the hiſtories of the iſland, written in the ſixteenth century, call it a village, and do not ſay that it was ever any thing elſe.

There are here two churches, the largeſt of which has a portico, ſupported by marble pillars. Theſe places are very ſolitary; and afford ſhelter to ſhepherds, and to their flocks which feed on the plain.

Towards the ſouthern part is the village of Acerit, ſituated on an eminence. This hamlet, which is populous and flouriſhing, belongs to Mr. Andronic Caridis, honorary dragoman, or interpreter, to the queen of Hungary. Near his ſeat is the chapel of St. Marino, conſtructed after the manner of the Greeks, and ornamented with excellent paintings.

By reſiding ſome days in this village, I was a witneſs to the ravages occaſioned here by locuſts, at a time when the corn and grain were approaching

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ing to maturity. On this ſubject I ſhall give the deſcription of Mr. Bordon, an Italian writer, who, after painting the advantages enjoyed by the iſland of Cyprus, adds—"But amidſt ſo many bleſſings, "as if happineſs could not be found in this world "pure and without alloy, Heaven has ſubjected it "to a ſcourge for which the greateſt advantages "can ſcarcely compenſate. It is infeſted by ſwarms "of locuſts, which ſometimes fly about in clouds "ſo thick that they obſcure the light of the ſun: "wherever they ſettle, they deſtroy the corn, "graſs, and even roots; and every green thing is "conſumed in an inſtant: ſo that the whole coun-"try appears as if it had been burnt. The inha-"bitants put themſelves to great expence, and "take every trouble imaginable, to extirpate theſe "deſtructive inſects. They even go in ſearch of "their eggs; and, however much like exagge-"ration it may appear, they find every year up-"wards of thirty thouſand neſts. Beſides this, "they employ a remedy which coſts a great deal "of money. This remedy is a kind of water, "from Syria, with which they ſprinkle the ground; "and the eggs, being thus drenched, loſe their "productive faculty." The inhabitants at preſent purſue a very different conduct: for, if they formerly took ſo much pains to deſtroy theſe troubleſome inſects, it is now forbidden to move their eggs when they are found. The Turks are ſo ſuperſtitious, that they think it a crime to oppoſe the chaſtiſements of the Almighty; and the Greeks, fearing ſome outrage if they ſhould be diſcovered, ſuffer this ſcourge to propagate. The plain of Meſſarea is the uſual retreat of theſe locuſts; and it is a happy circumſtance for the fields when a ſtrong wind drives them to the ſea, where they periſh by thouſands. The different methods of extirpating locuſts are deſcribed at the end of a relation print-

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ed at Florence, in 1717, by the order of the Grand Duke; and theſe methods were employed in 1716 in Tuſcany, which was then very much incommoded by theſe inſects.

As you go out of Acerit, towards the ſouthern part of the iſland, there are a number of ancient churches, around which no habitation is to be ſeen. They muſt, however, have each belonged to ſome village or town. Theſe deſerted and half-ruined temples were formerly frequented by numerous audiences; and the idea of the celebrity which they once enjoyed, adds to the gloom of their ſolitude.

At the end of the plain of Meſſarea, you deſcend into a ſmall valley, in which is ſituated the delightful and populous village of Timbo. A beautiful ſpring of water, which is found in the neighbourhood of this place, induces travellers who viſit the environs of Famaguſta and Capaſſia, to reſt a few days in it as they paſs.

On departing from Timbo, you aſcend a ſmall ridge, and arrive at the ruinous village of Feudria. The church is almoſt deſtroyed, as well as a beautiful ſeat erected here by an Engliſh conſul.

Following the ſea ſhore, and leaving on my right the village of Livadia, of which I have already ſpoken, I purſued my way, and returned to Larnic.

CHAP.

CHAP. XV.

ROUTE FROM LARNIC TO SALINES, AND THE VILLAGE OF CITTI.

DEPARTING from Larnic, I paſſed, in the ſouthern part of the iſland, the town of Salines, and the church of St. Lazarus, of which I have ſpoken in the ſecond chapter. As I was ſo near the place, I went thither to ſee ſome Armenian inſcriptions, engraved on a neighbouring wall, which mention the names and country of certain pious Armenians, whom holy zeal, and a taſte for pilgrimages, induced, at different times, to viſit the tomb of this church. They pretended that Lazarus, brought to life by Jeſus Chriſt, was buried here a ſecond time when he died. This opinion being generally diffuſed, brought hither a multitude of pilgrims; but it was afterwards found that the Lazarus of this tomb was St. Lazarus, biſhop of Cyprus. The zeal therefore of pious votaries is become cooled, and their viſits to this place are leſs frequent.

This problem, however, I ſhall leave to religious writers; and return to the inſcriptions, which have given riſe to a variety of conjectures that I ſhall mention, not ſo much on account of their importance, as to give an idea of the pains taken by men of letters to purſue reſearches ſometimes uſeful, but oftener frivolous and ridiculous.

Mr. Niehbur, mathematician to the king of Denmark, in his paſſage through Cyprus in 1766, was deſirous of ſeeing ſome inſcriptions, which according

cording to him were near the church of St. Lazarus, and which Mr. Swinton believed, or at leaſt ſuppoſed, to be Phenician. He therefore went thither; and, that he might more eaſily find the place where they were, he took with him a perſon named Pariſin, who, on account of his acquaintance with different languages, acted as interpreter to ſtrangers; and who, if I am not deceived, had before accompanied Mr. Swinton. As Mr. Niehbur was well verſed in the Arabic, the Chaldean, and other oriental languages, he readily diſcovered that theſe inſcriptions were not Phenician; but his modeſty not permitting him to depend upon himſelf, he made different copies of them, as well as he could, which he carried to Mr. Turner, the Engliſh conſul in the iſland of Cyprus. The conſul conſidered them as Armenian inſcriptions; and I muſt confeſs that they appeared ſo to me alſo, when I was ſhewn the originals. Real learning is never preſumptuous; theſe gentlemen, therefore, were unwilling to truſt to their own knowledge. Having found an Armenian, who underſtood his own language perfectly, Mr. Niehbur ſhewed him the copies, and aſked him if he knew thoſe characters. The ſtranger replied that he did; and that they were Armenian, but difficult to be read. He however told us the names and the country of thoſe who had made them, as well as the time when they were written; and we were convinced that theſe inſcriptions, really Armenian, had been the work of ſome devotee, whom the fame of Lazarus had induced to viſit that church: ſome of the ſame kind may be found in all the ſanctuaries of Paleſtine. Such was the end of our reſearches; and indeed when we compare this reſult with the pompous conjectures of our men of letters, we cannot help ſmiling, and calling to mind the well-known fable of the mountain in labour.

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I do not recollect whether Mr. Niebbur carried copies of these inscriptions to Denmark. He no doubt thought them unworthy of attention, and I did the same. If any literary man, however, offended at my indifference, wishes to procure them, I can easily gratify his curiosity, by writing to some of my friends in Cyprus.

Mr. Guarnacci, a celebrated Italian writer, well versed in antiquities, speaks of the opinion of Mr. Swinton; and expresses a doubt respecting the Phenician origin of these inscriptions, which he believes to be in Pelagian or Etruscan characters. In my opinion, it would be better for people to confess their ignorance, than to attempt to explain what they do not understand: our libraries, in that case, would be much less voluminous, but more useful.

At the distance of a mile of St. Lazarus is the great lake of Salines, which was formerly twelve miles in circumference; but a part of it has been drained for the purposes of cultivation. The place where the salt is formed is more than two miles in extent, and about two hundred paces only distant from the sea.

In winter the lake is filled by the rains: but in summer part of that water is evaporated by the heat of the sun; and a crust, about a hand's breadth in thickness, is formed on the superficies, which in some places covers the same quantity of water. It is certain that the sea cannot enter this lake; and large canals have been dug, to convey to its bosom that superabundance of water, which would prevent the salt from acquiring a proper consistency. These canals are at present filled up, and the bridges over them destroyed.

This salt is collected in the month of August, which is called the season of breaking up the salt-pits; and the inhabitants always take care to do this

this before the firſt rains fall, as they would diſſolve it. When the ſalt is collected, it is formed into a pyramid, at the diſtance of a few paces from the lake; where it becomes ſo hard, by being expoſed to the air, that it reſiſts the rain; and in the beginning of ſpring veſſels arrive from Syria, and tranſport it to different parts of that coaſt. This production belongs to the governor of the iſland, and he farms it out publicly to the higheſt bidder. If the purchaſer, at the expiration of his leaſe, has not finiſhed collecting his ſalt, he cannot ſell what remains, after a new purchaſer has ſucceeded him. The ſalt indeed ſtill belongs to him; but, to diſpoſe of it, he muſt wait till the lake again falls into his poſſeſſion; unleſs the new purchaſer chooſes to take it off his hands at the price he requires, which is generally the caſe.

The ſalt collected annually, in the time of the Venetians, loaded ſeventy veſſels.

On the borders of the lake of Salines there is a ſuperb moſque, called Tichet. It is of an octagonal form, and no pains have been ſpared to render it ſolid. It is built on a durable foundation, and all of cut ſtone.

It is generally believed here that the mother of the prophet Mahomet was buried in this place. It was formerly only a ſmall chapel, little frequented, in which a pious Muſſulman performed divine ſervice; but the devotion of the people beginning to be reanimated, Ali-Aga, the governor of the iſland, built here, in 1761, the moſque of Tichet, which I ſaw finiſhed. This new building attracted immenſe crowds of people: at preſent there is no Turkiſh traveller who does not go thither to pray; and thoſe veſſels even which paſs along that ſhore honour it by diſcharging a great number of cannon.

Service

Service is performed in this moſque by a ſmall community of ſantons, whoſe extravagant ceremonies I have already deſcribed.

In its neighbourhood there is a kind of orchard, filled with citron, orange, and other fruit trees, as well as with a variety of flowers. It is not laid out with much regularity, and ſeems rather confuſed; but it is nevertheleſs a delightful ſpot, and much frequented by the inhabitants of Larnic, who go thither to walk and to amuſe themſelves. This garden, which owes its origin to a baſhaw who was governor of Cyprus, is ſtill called the garden of the baſhaw.

On the road from Salines to Citti is the village of Meneon, which has ſcarcely any inhabitants; the fields therefore around it are far from being well cultivated. Before its deſtruction, it was one of the largeſt in that part of the country. The Turks demoliſhed the church in 1760, in order to build the moſque of Tichet.

Leaving on the right the village of Arpera, near which are thoſe ſprings that by different channels ſupply water to the city of Larnic, you arrive at Citti, diſtant from Salines about four miles.

This village, which Luſignan ſo improperly takes for the ancient Citium, was formerly a fief of the family of the Luſignans. One may perceive, even at preſent, that it muſt once have been a very conſiderable town.

I obſerved here a pretty large church, containing an image in moſaic of the Virgin Mary, which the Greeks viſit with much veneration, and to which they aſcribe a great number of miracles.

In the middle of the village there is a large and deep well of excellent water, the work of Charion de Luſignan: one may deſcend to the bottom of it.

Oppoſite

Oppoſite was an ancient citadel, on the old foundations of which the Turks have erected a ſquare tower, that ſerves as a retreat to the inhabitants, and particularly to the women, when they are apprehenſive of being attacked by pirates.

Some paces thence is a ſtone bridge, conſiſting of ſeveral arches, with various locks, which are at preſent of no uſe. They ſerved formerly to keep back the water, in the time of rain, to refreſh the fields; and received it again when the ground was ſufficiently moiſtened. A great deal of cotton was cultivated here: but the inhabitants now prefer grain; and, above all, mulberry trees. In this canton ſilk is more beautiful and abundant than any where elſe. On the ſea ſhore there are ſeveral country-houſes belonging to the merchants of Larnic. The neighbourhood is far from being agreeable; and theſe gentlemen doubtleſs have paid leſs attention to the pleaſantneſs of the place, than to the advantage of being at the gates of the city to which buſineſs ſo often calls them.

CHAP.

CHAP. XVI.

ROUTE FROM CITTI TO THE CITY OF LIMASSOL.

DEPARTING from Citti, and always following the ſame coaſt, I found, at ſome diſtance from the ſea, the village of Mazote, which takes its name from a neighbouring promontory. This route preſents nothing curious or important, till you arrive at the torrent of Baſilopotamos, diſtant from Citti about twenty-five miles.

Baſilopotamos is a Greek word, which ſignifies the royal river: a denomination for which it is indebted, as they ſay, to queen Helen, mother of Conſtantine the Great, who touched there on her return from Jeruſalem.

This torrent was formerly called Teze; and it ſtill bears the ſame name in all the ancient maps. It was then one of the four great rivers of the kingdom; and it was on this account, perhaps, that it acquired the name of Baſilopotamos.

On one of the arms of this river, and at the diſtance of three miles from the ſea, ſtood the city of Marium. The village which has ariſen, as one may ſay, from its ruins, has retained the name of Marin. It is called alſo Baſilopotamos; and the neighbouring church of St. George, where ſervice is performed by ſome Greek monks, has occaſioned it to be known by a third name, which is that of this ſaint.

The carob tree is common in this diſtrict; and the fruit of it is exported in veſſels which in the beginning of ſummer frequent this ſtormy harbour, inacceſſible at any other ſeaſon.

Twelve miles from Baſilopotamos is the ancient Limaſſol, thus named to diſtinguiſh it from the new. It is now ſo much deſtroyed, that its ruins can ſcarcely convey any idea of its former grandeur: it was however a celebrated city, even under the government of the dukes. King Richard, the conqueror of the laſt of theſe vaſſals of the empire, raſed it in 1191, and it was never afterwards rebuilt. This city originally was the ſame as Amathonte; ſo famous, as Pauſanias tells us, for its temple erected in honour of Venus and Adonis.

Amathonte was the reſidence of the nine firſt kings of the iſland; and amongſt others of Oneliſtus, who was ſubjected afterwards by the arms of Artabanes, the Perſian general.

This city, erected into an archbiſhoprick in the time of the Chriſtians, has produced a number of perſonages celebrated for their knowledge, and the ſanctity of their lives. The moſt diſtinguiſhed of theſe was biſhop Leontius, who flouriſhed about the year 590 after the birth of Jeſus Chriſt, and lived till 616. This Leontius wrote a life of St. John the almoner, patriarch of Alexandria, who was born at Amathonte; as well as many others, whom it would be too tedious to mention.

In the neighbourhood there are ſeveral copper mines, which the Turks have been forced to abandon. The following lines, in the tenth book of Ovid's Metamorphoſes, prove that they were known in the time of that poet:

Capta viri formâ, non jam Cytherea curat
Littora, non alto repetit Paphon æquore cinctam,
Piſcoſamque Gnidon, gravidamque Amathunta metallis.

The place where the new Limaſſol now ſtands, formerly had the name of Nemoſia, from the multitude of woods by which it was ſurrounded. Richard king of England having deſtroyed Amathonte,

thonte, Guy de Luſignan, in the twelfth century, laid the foundations of that new city which the Greeks called Neapoleos. The family of Luſignan, who continued to embelliſh and fortify it, built there palaces, and Greek and Latin churches; and made it the ſeat of a biſhop.

When the iſland was taken by the Turks in 1570, the Ottoman army entered the city on the 2d of July, and ravaged it without mercy. It was then deſtroyed by the flames; and at preſent it is only a wretched place, in which one can ſcarcely diſtinguiſh any remains of its ancient edifices.

This city is governed by a commiſſary and a cadi: the latter judges caſes only proviſionally, before they are carried to the ſuperior tribunal of Nicoſia.

The harbour is very commodious: it is ſheltered from impetuous winds; and affords a ſafe and calm aſylum to veſſels when overtaken by a ſtorm.

The carob tree is here more abundant than any where elſe; and it is from the port of Limaſſol that the greateſt quantity of its fruit is exported. The inhabitants export alſo ſalt, procured from a lake near Salines, which is much leſs extenſive than that in the neighbourhood of Citti. On this account a cuſtom-houſe is eſtabliſhed here, which is under the inſpection of an aga.

Cotton, wheat, barley, and mulberry-trees, are both plentiful and well cultivated in this part of the iſland: the ground alſo produces all kinds of garden ſtuff. The beſt Cyprus wine is made from the vines that grow on the hills of Limaſſol. All the wines of the country are collected in this city, to be tranſported to Larnic, where there are the largeſt cellars, and which on that account becomes the natural centre of commerce.

CHAP. XVII.

ROUTE FROM LIMASSOL TO PAPHOS.

FROM Limaſſol I went to Cures, an ancient city built on the Cape of Cats. At preſent it is entirely in ruins, and the only monuments remaining are a few marble columns.

At the diſtance of a mile and a half from Acrotira, where there is a monaſtery of Greek monks, I found the village of Coloſſo, with a ſtrong caſtle built by the Templars, and which from their hands paſſed into thoſe of the Knights of Malta.

Before the village of Piſcopia runs the Lycus of the ancient geographers, which is one of the moſt conſiderable rivers in the iſland. This village is ſituated in a plain which produces the beſt cotton in the kingdom. In the time of the Venetians the ſugar-cane was cultivated here; but this branch of commerce was abandoned for that of cotton, which was more lucrative, and leſs troubleſome. Piſcopia is one of the moſt flouriſhing places in Cyprus. It abounds in citron, orange, and olive trees: all other fruit trees thrive here wonderfully; the fields are watered by a multitude of ſprings; the ſcenery around is delightful; and the inhabitants are ſprightlier and more amiable than in any other part of the kingdom. The pleaſantneſs of their abode has been transfuſed, as one may ſay, into their ſouls. They have lively imaginations, which render their company very agreeable; in general they paint rather than ſpeak; and their compariſons,

ſons, like that nature which furniſhes them with images, breathe an air of delicacy and grace.

It is from this place that the noble Venetian family of Cornaro Piſcopia derive their name. The magnificent ruins found under ground at Piſcopia, ſeem to confirm the opinion of ſome writers, who place in this ſpot the city of Curias, which was the reſidence of one of the firſt nine kings in the iſland.

The village of Afdimu, badly peopled, was one of the four cities built in this iſland by Ptolemy Philadelphus, in honour of Arſinoë his ſiſter.

This part of the country, which is well watered, produces ſilk, and excellent cotton. A variety of curious pieces of antiquity were formerly procured here; the tombs, above all, contained a great number; but the government being jealous, and unfavourable to the ſciences, will not permit any reſearches of this kind. Should any friend to the arts ever mount the throne of the ſultans, new lights will be diffuſed over theſe buried ruins; and this iſland will become a mine equally fruitful and intereſting to the enlightened traveller.

Near this ſtood the ancient city of Cythera, ſo celebrated in the works of the poets, and conſecrated to the goddeſs of beauty. In former ages it gave its name to the whole kingdom in general.

The ancient Paphos is ſituated on the ſouthern ſide; it contained the celebrated temple of Venus; which, together with the city, was deſtroyed by an earthquake, ſo that the leaſt veſtige of it is not now to be ſeen.

A lake in the neighbourhood, which even in ſummer overflows with ſtagnant and corrupted water, renders the air in ſome degree unwholeſome.

On the weſtern coaſt is the new Paphos, called by ſome of the modern geographers Baffos: a name which is unknown in the iſland of Cyprus.

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That we may not positively ascribe to the latter every thing that history tells us of Paphos in general, it may not be here improper to mention that it has been several times destroyed.

This city had a port, where vessels trading upon that coast still cast anchor: but this happens only in summer; for, being exposed to every wind, it is extremely dangerous. The bottom of it is full of sharp rocks; which sometimes destroy the cables so much, that mariners are obliged to keep them afloat on the surface of the water, by means of empty casks fixed to them at certain distances. In the neighbourhood there are two castles; one on the borders of the sea, and the other on the summit of a little hill: but the latter is at present in ruins. The government of Paphos consists of a digdaban, or commissary; a cadi; and an aga, who presides over the custom-house.

Of all the christian edifices, there is none remaining but the church of St. George, in which service is performed by Greek ministers.

The productions of this part of the island, which are all of an excellent quality, are silk, barley, and other kinds of grain.

To discover the origin of the old and new Paphos, would be carrying light into the midst of the thickest darkness. When we have added conjecture to conjecture, we are still in the same situation. As this is an attempt superior to my abilities, I shall leave it to the divining, though uncertain, knowledge of our antiquaries. I must, however, observe that there was here formerly a temple dedicated to Venus, which was entirely destroyed by an earthquake. In this island St. Paul by his eloquence converted Sergius, a Roman proconsul. He here likewise conferred the deaconship on his disciple and colleague Titus, who soon after suffered martyrdom.

Paphos

Paphos was an epiſcopal city in the time of the Luſignans; and it is ſtill the ſeat of a biſhop, who is a ſuffragan to the archbiſhop of Nicoſia.

CHAP. XVIII.

ROUTE FROM PAPHOS TO LAPITHA.

ON the weſtern ſide of the iſland there are a great number of ſcattered villages; but as they are not worthy of notice, being either abandoned or in ruins, I ſhall omit uſeleſs details, and proceed to places of greater importance; though they do not deſerve attention ſo much on account of their preſent ſtate, as of the conſpicuous figure which they make in ancient hiſtory.

From Paphos I arrived at Cape St. Epiphany, otherwiſe called the Promontory of Acama, where there is at preſent a large village.

Advancing towards the north, I fell in with the gulph of Cruſocco, ſo called from a neighbouring village of the ſame name, where once ſtood the ancient Acamantis, one of the nine royal cities. In this canton there are ſome mines which contain veins of gold; and vitriol was made here, known under the denomination of Cyprius vitriol. The wheat of this place is the beſt in the kingdom. Near the gulf there is a ſpot called the Fountain of Love.

Here alſo aroſe the city of Corlinuſa, or Alexandretta, which at preſent is only a paltry village.

On

On the gulf of Pantaia ſtands the town of Laſca, the inhabitants of which cultivate abundance of cotton and mulberry trees. On account of its beautiful waters the ſugar-cane was alſo cultivated here; but this production is at preſent greatly abandoned. This town was one of the four cities built under the name of Arſinoë. Solia, at the diſtance of twenty miles from Paphos, is a large village on the northern coaſt of the iſland: its ſituation is delightful, and its cottons are highly eſteemed. The ſurrounding country produces ſilk, barley, and wheat. St. Euſebius was biſhop of Solia: in the time of the Luſignans, the biſhop of Nicoſia aſſumed alſo that title.

Solia was formerly a city, called Epea; a name which it owed to Solon, who, according to Plutarch, cauſed it to be rebuilt, on the requeſt of Philocyprus king of Salamis. It completed the number of the nine royal cities; and flouriſhed ſix hundred years before Jeſus Chriſt.

Ten miles from Solia is the village of Cormachiti, ſituated on a cape of the ſame name: it was formerly a city, called Cormia.

Proceeding thence I arrived at Lapitha, the largeſt and moſt extenſive village in the iſland. Beſides the advantage of a fine ſituation, it furniſhes the beſt productions in the country; and though Cyprus is in general not very abundant in fruits, Lapitha ſeems a favoured ſpot in this reſpect, and may be called the garden of the iſland.

Lapitha was formerly a city, called Lapithus, which they ſay was built by the Spartans. One of the nine kings reſided here; the laſt of whom was Piſiſtratus, who commanded the naval army of Alexander the Great. There was a temple here dedicated to Venus.

Near this village ran the Lapitha, which is ſtill called a river, and contributes to the fertility of the country.

CHAP.

CHAP. XIX.

OF OTHER REMARKABLE PLACES IN THE ISLAND.

THE hamlet of Tremitus, to the weſt of Nicoſia, is diſtant from it about twelve miles. Ptolemy the geographer reckons it among the cities of Cyprus. It was deſtroyed by Richard king of England. St. Spiridion, the Cypriot, was biſhop of Tremitus, and aſſiſted in 325 at the council of Nicea. The neighbouring country abounds in proviſions of all kinds; and produces plenty of cotton, ſilk, olives, and vines.

Dale, to the ſouth of Nicoſia, is delightfully ſituated on an eminence, and is rendered ſtill more pleaſant by the vicinity of a number of ſmall groves. Its waters are remarkably limpid; and their banks are ornamented with a thouſand odoriferous herbs, which enamel the plains, and diffuſe an agreeable fragrance throughout the ſurrounding atmoſphere. Sweet marjoram is, above all, very common. This plant, and the ſpots where it grows, are elegantly introduced by Virgil, in that charming picture which he gives of Innocence repoſing peacefully in the boſom of Beauty, in a rural and ſolitary retreat:

> At Venus Aſcanio placidam per membra quietem
> Irrigat, et fotum gremio dea tollit in altos
> Idaliæ lucos; ubi mollis amaracus illum
> Floribus et dulci adſpirans complectitur umbra.

Dale was formerly called Idalium; and one of the four cities conſecrated to the goddeſs Venus, as

as ſhe herſelf ſays in the tenth book of the Eneid:

Eſt Amathus, eſt celſa mihi Paphus atque Cythera,
Idaliæque domus.

The ancient name of the village of Tamagia, near Famaguſta, was Tamaſſus; as appears by Ptolemy, Pliny, and even Ovid, in the tenth book of his Metámorphoſes:

Eſt ager, indigenæ Tamaſenum nomine dicunt,
Telluris Cypriæ pars optima.

Gold, copper, and vitriol were formerly procured from this city.

The city of Arcios is at preſent a village, in the canton of Paphos.

Pellandros, the ancient city of Palea, ſituated at the bottom of Mount Olympus, twenty-four miles diſtant from Limaſſol; Zopi, Omodos, Limnari, and Effragonia—are now villages celebrated for their wines. Limnari was formerly accounted a city; and Effragonia was diſtinguiſhed by its gold mine.

The village of Cicco, ſituated on a part of Mount Olympus, has a monaſtery of five hundred monks; and a fair is held in it every year on the feſtival of the Virgin, whoſe image is an object of great veneration. Mount Olympus, which the Greeks call Throdos, is the moſt extenſive and higheſt mountain in Aſia. At the bottom of it there are ſeveral Greek monaſteries, which were formerly much more numerous. Part of the mountain is always covered with ſnow. The ſmall village in the neighbourhood is exempted from every tax, on condition of its tranſporting a certain quantity of ice every year to the governor's palace.

The

The village of Calopſidia furniſhes a great quantity of the aſhes of glaſs-wort, uſed for making ſoap; but it muſt be acknowledged that it might be much better than it really is.

Laudanum is made in great abundance in the pretty village of Laſcara, at the bottom of Mount Olympus, where the abundance of water is alſo very favourable to the cultivation of cotton.

Chibiane, or the ancient Corinea, is a village very fertile in wine. It is likewiſe celebrated for the victory which Richard king of England gained over duke Iſaac, who had ſeized on the throne of Cyprus.

The village of Amianthus was a conſiderable town in the time of the Romans. The neighbouring country produced the ſtone aſbeſtos, uſed for making a kind of incombuſtible cloth, in which the bodies of the European emperors were burnt.

The caſtle of the God of Love, to the north of Nicoſia, was involved in the general fate of all the fortreſſes of the iſland, when they were deſtroyed by the Venetians. It ſerved as a place of retreat for St. Hilarion, who died there in 371, at the age of eighty; and for this reaſon it ſtill retains his name. He was firſt buried in a garden, where a church was afterwards erected; and the tranſportation of his body to Egypt has not yet cooled the devotion of the Greeks.

The villages of Pirga and Angipſidia contain ſome olive trees of ſo large a ſize, that two men can ſcarcely incloſe them with their arms joined together. They are planted with ſymmetry, at an equal diſtance one from the other; and all together form a pretty extenſive foreſt. In my opinion they are of very great antiquity; and they are univerſally admired, and conſidered as the moſt beautiful trees of the kind to be ſeen any where.

At

At the diſtance of eighteen miles from Larnic is the mountain of St. Croix, which, though detached from Mount Olympus, nevertheleſs forms a part of it. This mountain is a kind of landmark which points out to navigators the harbour of Larnic; and it is attended with this advantage, that the thickeſt fogs never entirely obſcure it. But this is not the caſe with Olympus, and other mountains in the neighbourhood, which are not viſible until the atmoſphere is abſolutely pure and ſerene.

On its ſummit ſtands a church, built by St. Helen on her return from Jeruſalem. The monaſtery, which is partly in ruins, conveys nevertheleſs ſome idea of its extent and ſolidity. This church poſſeſſed a piece of the real croſs, with which the prieſts of Laſcara wiſhed to ornament theirs. In order therefore to procure it, they ſpread a report that they alſo had received a piece, and they requeſted leave from the monks to compare it with theirs. This being granted, and as there was a great reſemblance between the pieces, they confounded them together; ſo that every attempt to diſtinguiſh them was fruitleſs. The prieſts of Laſcara pretended that they had the real one; the monks of St. Croix did the ſame: each party had its partizans; and the event in ſhort was, that the preſents and donations of the faithful were divided, which was all that the cunning Laſcarians aimed at.

The Commandery is a part of the iſland between Limaſſol, Paphos, and Mount Olympus, which contains a great number of hamlets and villages. This name was given it from the grand commandery of the Templars, and the Knights of Malta, who particularly occupied this diſtrict. It produces the beſt wine, and the beſt muſcadine grapes, of Cyprus. Theſe wines, therefore, are generally called the

the wines of the Commandery; as if to expreſs their ſuperiority over thoſe of all the reſt of the kingdom.

In this canton there are ſeveral ruinous edifices, and ſome citadels, now deſtroyed; the origin of which is as old as the reign of the Luſignans.

After the topography of the ſea coaſt and interior part of Cyprus, the reader doubtleſs will not be diſpleaſed to ſee an account of the rebellion which happened a few years ago in this iſland; together with a view of its commerce, ſome particulars reſpecting the conſuls and their officers, and a few obſervations on the ſituation of the Europeans here. I ſhall be happy if theſe objects, which are really uſeful and intereſting, make him forget the unavoidable dryneſs of certain details, which I was unwilling to embelliſh at the expence of truth.

CHAP.

CHAP. XX.

ACCOUNT OF THE INSURRECTION IN THE ISLAND OF CYPRUS.

THE iſland of Cyprus had for a long time groaned under very heavy impoſitions. The burden of them, the work of caprice, increaſed daily with the moſt alarming rapidity; and the private fortune of every individual ſeemed likely to be abſorbed in the palace of the governor, and to add to his accumulated wealth. The oppreſſed people at length made their complaints public; and the Grand Signior gave orders for their being relieved. But his feeble decrees ſerved only to irritate the vengeance of the deſpot; and a new injunction from the Ottoman court, inſtead of checking the courſe of his depredations, was often only the ſignal for laying on a new tax. In the month of July 1764, the aga Tzil Oſman was appointed governor of the kingdom; and this avaricious man exceeded in rapacity all his predeceſſors. Scarely had he taken poſſeſſion of his government, when he publiſhed an order, by which every Chriſtian was ſubjected to a tax of forty-four piaſtres and a half; and every Turk to a tax of half that ſum, which was double the uſual capitation required by the Grand Signior. During the firſt five months in which it was levied, every thing went on very peaceably, and it was paid with the utmoſt punctuality. This manœuvre brought immenſe treaſures into the governor's coffers; beſides the ſum of three hundred and fifty thouſand piaſtres, which he

he extorted by every art and meanneſs that avidity can ſuggeſt.

While affairs were in this ſituation, the Chriſtians applied for protection to their biſhops, and the Turks to the chief men of their religion. Theſe timid defenders, till then inſenſible to the juſt remonſtrances of the people, at length acknowledged the neceſſity of them. Having therefore liſtened to their complaints, they preſented an addreſs to the governor, in which they painted, in the moſt affectionate manner, the depth of miſery into which his ſubjects were plunged, and the inability of the greater part of theſe unfortunate people to pay the inauſpicious impoſition. This eloquent remonſtrance, however, did not produce the deſired effect; and they received no other anſwer, than a new injunction to obey the governor: they were told, at the ſame time, that if the tax appeared unjuſt, they might apply to the tribunal of the Grand Signior, and ſeek for that redreſs which he was at ſo little trouble to procure them.

This inſolent reply excited univerſal indignation. The biſhops, and chiefs of the Turkiſh religion, again aſſembled; and reſolved to inform the court of the acts of violence daily committed by the governor. For this purpoſe they deputed ſome truſty perſons to go to Conſtantinople, to lay the caſe of the people before the Grand Signior, and to implore his protection againſt a tyranny to which they could no longer bear to become victims. Some time after, however, the biſhops, fearing that their inſtructions might not be put in execution with that celerity which an affair of ſo much importance required, they determined to go to Conſtantinople themſelves; but their intention being diſcovered, and the governor foreſeeing the conſequences of this generous reſolution, forbade them to quit their homes. They were conſequently

frequently obliged to desist, and to wait for the return of their deputies. On the 31st of October the deputies arrived, accompanied by a vizir-ciocadar, a person belonging to the court of the grand vizir, who carried with him three different orders: the first of which enjoined the governor to reduce the tax imposed on the Christians to twenty piastres, that on the Turks to the half of that sum, and to restore the surplus, which could not have been levied without manifest extortion; the second prescribed a general revision of all the taxes, and the restitution of every part of them unjustly collected; and the third commanded an enquiry to be made into the conduct of the governor's servants, and punishment to be inflicted on those whose perfidious advice had led him astray from the paths of equity.

On the morning of the 5th of November, the vizir-ciocadar presented himself before the judge; and summoned the governor, in the name of the law, to appear, and hear the orders read with which he had been entrusted by the Ottoman court. But the latter requested to be excused; and begged the vizir to come to his palace, and accomplish there the object of his mission. The vizir complied; and the bishops, and all the chief men of Nicosia, both Turks and Greeks, were invited to be present at this interesting scene.

The people were so impatient to see the event of this important affair, that they assembled in great crowds in the court of the palace; and even penetrated into the hall of the divan, which in Cyprus is the centre of all the public interests. But scarcely was the first order read, when that part of the hall which was occupied by the bishops, and a great number of Turks and Christians, suddenly gave way, and fell down, carrying with it nearly three hundred persons. The confusion occasioned

caſioned by this accident may be eaſily imagined. The governor was ſtrongly ſuſpected of having been the occaſion of it: and the mullah and the vizir, after a ſtrict enquiry, ſoon diſcovered that he had cauſed the pillars and joiſts which ſupported the floor to be nearly ſawed through; ſo that, when pulled down by ropes, the ruin of the edifice was the conſequence of this baſe manœuvre.

This however was not all. The governor foreſeeing that the fall of the floor would do no hurt to the vizir, who was cloſe to him, he reſolved to get rid of him by ſome other means; and for that purpoſe put poiſon into the coffee which he uſually drank.

The falling of the floor luckily did not produce the deſired effect, for four or five people only were ſlightly wounded; and a powerful antidote being adminiſtered to the vizir, his life was ſaved, and the villanous hopes of the governor were thus diſappointed. Theſe different attempts inflamed the minds of the people to ſuch a degree, that they beſet the mullah's gate, and with loud cries demanded juſtice. The mullah upon this ſummoned the governor three times to appear; but he refuſed to obey, and accompanied his refuſal with the moſt outrageous threats. The crowd now increaſed, and their clamours became more general; ſo that the mullah, finding his authority not ſufficient to check their violence, declared the governor a traitor to his ſovereign and the laws, and abandoned him to the fury of the enraged multitude.

The populace thinking themſelves authorized by this declaration of the mullah, no longer knew any bounds; they immediately flew to arms, and ſurrounded the ſeraglio. The governor, however, did not loſe courage: he ordered all the gates to be ſhut; and retiring to the upper apartments with

all his people, endeavoured to repel the aſſailants, of whom they killed a great number.

Whilſt the aſſailants continued to attack the palace on all ſides with their muſkets, ſome of them ſet fire to the gates of the outer court, which were conſumed in an inſtant. They then broke in with irreſiſtible fury; butchered every perſon whom they met without mercy; and having at length found the governor, diſpatched him with their daggers; while nineteen of his ſervants, who attempted to defend him, ſhared a like fate. The reſt had the good fortune to eſcape, and retired to ſome place of ſhelter until the ſtorm ſhould blow over. When they had put the governor to death, they plundered the treaſury, carried away the furniture of the palace, and each departed loaded with booty.

All this was done in the ſhort ſpace of three hours; after which, the prudent conduct of the chiefs put an end to the tumult. Before evening the ſhops were opened; the fair of St. Demetri continued as before; tranquillity was re-eſtabliſhed; and every thing returned to its former peaceful channel.

Theſe bloody ſcenes would doubtleſs have been revived in Larnic againſt the digdaban, a faithful imitator of the conduct of his maſter, had not the cadi conducted himſelf with much addreſs in ſo delicate a conjuncture. He carried the digdaban to his own houſe; and having promiſed to the people that he would bring him to trial according to the utmoſt ſeverity of the law, purſued ſuch wiſe meaſures afterwards as he thought moſt likely to prevent diſorder, and to ſave from the fury of the populace the houſes of the richeſt Turkiſh, Grecian, and even European merchants.

On the 10th of November the vizir-ciocadar returned to inform the grand vizir of every thing that had happened.

Though

Though the iſland, by the death of Tzil-Oſman, had fallen into a kind of anarchy, it however began now to be at eaſe, and to enjoy a little tranquillity. The demand of repeated ſubſidies no longer inflamed the minds of the oppreſſed people; and each, confined within the ſphere of his private intereſt, at length taſted the ſweets attached to the peaceful enjoyment of one's own property.

A new muhaſſil, Hafez-Mahomed-Effendi, who wanted neither capacity nor prudence, arrived from Conſtantinople. He moleſted none of the rebels, nor did he make any attempt to diſcover thoſe who had offered violence to the perſon of his predeceſſor: and this moderation tended greatly to conciliate the affections of the people. About the time of the Ramadan, or annual faſt of the Turks, he went to Larnic, to cauſe himſelf to be acknowledged as governor general of the iſland. On his return to Nicoſia he always regulated his conduct by the ſame political propriety; but his courtiers, in order to ingratiate themſelves into his favour, thought proper to preſent to him a liſt of thoſe who had principally contributed to the revolt of the 5th of November 1764.

When the murderers of Tzil-Oſman were thus made known to him, he found himſelf obliged in ſome meaſure to renounce an indifference which might then be conſidered as puſillanimity; but, on the other hand, he readily foreſaw the danger that would ariſe to him from ſearching out and puniſhing the guilty. Intereſt is the principal ſpring by which the Turks are actuated, and this ſuggeſted to him the idea of a pecuniary fine. He therefore publiſhed a proclamation, ſetting forth that as one of his firſt duties, on entering upon the governorſhip, was to re-eſtabliſh good order, and puniſh thoſe who had been moſt inſtrumental in exciting the late revolt, he might in juſtice have

demanded the heads of the ringleaders; but that, faithful to thoſe principles of mildneſs and moderation from which he wiſhed never to depart, he would be contented with impoſing a ſlight fine of fourteen piaſtres per head both on Turks and Greeks; hoping that every one would endeavour to behave worthy of this lenity, by ſubmitting to his orders, from which he would exempt neither women, children, nor old people.

The Turks at firſt were inclined to pay this tax; but ſome of them afterwards inſinuated that it would be dangerous to ſubmit to it; and propagated a ſpirit of rebellion, which rendered the levying of it dangerous, and even impoſſible. The inſurgents ſupported this inſurrection by very powerful reaſoning. The Grand Signior, they thought, would conſider them as the deliverers of the empire, and the deſtroyers of a tyrant who was endeavouring to ruin him. "To ſubmit to this new "tax," ſaid they, "is to affix to a glorious and "neceſſary inſurrection the name and criminality "of a ſhameful revolt; it is to declare ourſelves "rebels; and ſuch a title is undoubtedly not at "all ſuited to the avengers of their country, and "the protectors of juſtice." Finding arguments however to be of no avail, the people had recourſe to open force: they aſſembled in large bodies; and theſe being daily increaſed by the malecontents who flocked to them from all quarters, they committed the moſt horrid ravages. Having united in the village of Cythera, they ſeized upon the mills which ſupplied Nicoſia with flour, turned aſide the waters, and threatened that city with all the horrors of famine. A general alarm was now ſpread among the inhabitants; and the governor dreading the firſt tranſports of the incenſed mob, trembled for his own ſafety. An accommodation however took place; and the revolters having

having received a promiſe that they ſhould never be moleſted reſpecting the new tax, quitted Cythera; and, having ſeparated, every thing returned to that good order which people would never diſturb, were it not for the tyranny and imprudence of thoſe who governed them.

In the midſt of theſe rumours, the archbiſhop of Nicoſia, and the biſhops of Paphos and Cerines, had gone privately to Conſtantinople, where they laid before the Porte a moſt affecting picture of the evils to which the kingdom of Cyprus had been expoſed after the arrival of the muhaſſils. A new governor was therefore appointed; but ſome months elapſed between this period and that of his arrival in the iſland.

No ſooner did Hafez ſee tranquillity reſtored, than he again required the fourteen piaſtres per head, which ſome paid, though the levying of it was extremely ſlow and doubtful. On the 12th of Auguſt, 1765, the governor diſcovered a party of rebels, who gave him a very juſt alarm. One Halil, aga-diſdaer of the fortreſs of Cerines, had declared himſelf their chief; and this Halil, by the nature of his office, had arms and ammunition of every kind at his diſpoſal.

This tax, impoſed by the governor contrary to the laws, was ſtill the pretence of the inſurgents for their conduct. Ardent zeal for the defence of the common cauſe, ſoon united to them a multitude of malecontents; and Halil's troop, reinforced by theſe volunteers, became every day more formidable.

Upon this unexpected inſurrection, the governor cauſed the gates of Nicoſia to be ſhut. While the malecontents kept poſſeſſion of the mills of Cythera, and employed them only for their own uſe, a detachment poſted under the walls of the city intercepted every avenue, and cut it off from proviſions.

On

On the 18th the inhabitants of Nicoſia ſallied forth upon the rebels, but without ſucceſs; and they found themſelves obliged to retire within the walls, after having loſt a great many people. The revolters, however, ſoon perceiving that reſiſtance on their part could neither be effectual nor laſting, unleſs they augmented their forces, they compelled all the Turks whom they met to join their party; and, in caſe of a refuſal, burnt their houſes and villages: ſo that their troops, partly preſſed and partly volunteers, amounted at length to three thouſand.

On the 28th of Auguſt the governor ſaw, not without a conſiderable degree of conſternation, the progreſs of this revolt. The idea of Nicoſia reduced to the horrors of famine, and of his own perſon expoſed to the fury of the ſtarving populace, having completed his terror, he at length capitulated, made the moſt ſeducing promiſes, and ſwore that he would aboliſh the tax, and the remembrance of that crime which had given riſe to it. On the aſſurance of this general amneſty, the inſurgents were appeaſed; the gates of Nicoſia were opened; and every one returned to his buſineſs, well knowing that they could eaſily meet again, ſhould the ſituation of affairs render ſuch a meaſure neceſſary.

A French veſſel in the mean time brought back to Cyprus the biſhops, together with the train of the new governor.

A few days after, Soliman Effendi, in this quality, made his entrance into Nicoſia through the gate of Cerines. He had given a very flattering reception to Halil, the chief of the rebels; and having praiſed his zeal for the public good, he had by this artful policy ſecured a ſafe and quiet paſſage to the capital. But the greateſt promiſes, and even that of being raiſed to the diſtinguiſhed poſt

poſt of general of the cavalry, were not ſufficient to induce Halil to go thither: his ſagacious eye pierced the veil under which the cunning governor concealed his plan; and he plainly ſaw that, if he ſuffered himſelf to be deluded with dazzling hopes, he would fall into the ſnare laid for him, and be infallibly ruined.

On the arrival of Soliman, the iſland had two governors inſtead of one: but Hazi-Mahamed would never reſign his authority until he had effaced even the ſmalleſt traces of the rebellion, and placed the city, which he had defended with ſo much valour, beyond the reach of danger. Soliman being advanced in years, and naturally a friend to repoſe, made no oppoſition to his views, and ſuffered him to keep quiet poſſeſſion of his office.

Things remained in this ſituation till the firſt of January 1766, when the two rival muhaſſils ſeized with ſome fit of enthuſiaſm, uniting together, revived in concert the old claim of fourteen piaſtres. This demand was a new ſignal for revolt: the rebels again abandoned their houſes; and ranging themſelves under Halil's ſtandard, that chief ſoon ſaw his adherents increaſe to the number of five thouſand.

On the 10th Halil ſent a detachment of five hundred men under the walls of Famaguſta, as he well knew what advantages the taking of this important place would give him; but though the garriſon conſiſted of ſcarcely an hundred janiſſaries, his enterprize miſcarried, and he found himſelf under the neceſſity of raiſing the ſiege. On the 24th of the ſame month he retired from Famaguſta, and went to encamp with his army before Nicoſia.

Halil Aga ſtill perſiſting in his deſign of continuing the ſiege, the inhabitants ſent to know what were his pretenſions. He replied, that he wiſhed

to

to be governor of the iſland, and in that capacity to make his entrance into Nicoſia; but no anſwer was returned to this mad propoſal. Soon after Halil acquainted the governor that this demand was not the conſequence of his ambitious views, but of an order iſſued by his ſovereign; and he invited him and his miniſters to come to his camp and hear it read. But this invitation was a ſnare into which the prudent muhaſſil took care not to fall.

The rebels attempted ſeveral times to ſcale the walls; but, as their meaſures were badly concerted, they were attended with no ſucceſs, and occaſioned a prodigious loſs. Several ſallies and ſkirmiſhes alſo took place; and theſe combats were ſo much the leſs deciſive, as the inhabitants of Nicoſia, in number about fifteen hundred, had ſhut themſelves up in their houſes, and acted principally on the defenſive.

The 27th was a moſt alarming day for the inhabitants of Larnic, and particularly for the Europeans. A report had been ſpread that the rebels were preparing to make an incurſion into the country, and to lay it waſte with fire and ſword. The conſternation now became general: and every one endeavoured to get together his moſt valuable effects; and to convey them, with his wives and children, on board the Chriſtian veſſels which were at anchor in the harbour of Salines. Next morning, however, they diſcovered that a falſe alarm had been given; and every thing returned to its former tranquillity.

In the beginning of February theſe alarms were renewed, the ſhops were ſhut, commerce was ſuſpended, the fields and villages were abandoned, and the rebels compelled even the agents of government to join their party. They repaired to Larnic in great numbers; demanded arms, ammunition,

munition, and provisions; and the houses of the Europeans, and even the palaces of the consuls, were not sheltered from their depredations. On the other hand, government threatened to punish with the utmost severity every person who should be convicted, or even suspected, of assisting the rebels.

The Turkish lords and merchants of Larnic, in concert with the digdaban, the commissioner of the customs, and the serdaer, at length thought it time to propose such an accommodation between government and the revolters, as might meet with the approbation of both parties. With regard to mediators, they turned their eyes towards the consuls of the Christian princes, and a proposal was accordingly made to the French consul; but he excused himself, by saying that the king his master had forbid him to take any part in the affairs of government, unless they should have some relation with the discharge of his duty. On this refusal they applied to Mr. Turner, the English consul, and the vice consul for Italy; who, naturally inclined to do good, replied that he would gladly comply with their request, provided the French and Venetian consuls would act in concert with him. The latter, however, having declined to have any concern in the business, Mr. Turner dismissed the Turkish lords, by telling them that it was absolutely impossible for him to interfere in the negociation, without the concurrence and assistance of his brother consuls.

The Turks, well knowing what weight Mr. Turner's mediation might have, renewed their request; and informed him that, if he did not comply, he would be called the author of all those evils which were ready to fall upon the kingdom, and that the people would not cease to reproach him

him for thoſe diſaſters which it was now in his power to prevent.

The conſul, hard preſſed on all ſides, at length reſolved to uſe his influence to preſerve the tranquillity of the iſland; at leaſt till ſome aſſiſtance ſhould arrive, capable of overawing the rebels.

From converſing with the malecontents, he learned that their demands were included in the four following articles:

Firſt, A general amneſty.

Secondly, A declaration ſigned by the governor, that he would impoſe no tax but according to the proportion eſtabliſhed by the Grand Signior.

Thirdly, That the zaims, a kind of commiſſaries, and the janiſſaries who had eſpouſed the part of the people, ſhould remain in their offices, and receive their uſual pay.

Fourthly, A declaration ſigned by all the inhabitants of Nicoſia, that they would receive Halil-Aga as governor, ſhould he be raiſed by his ſovereign to that dignity.

Mr. Turner being aſſured that theſe were the principal demands of the rebels, tranſmitted a copy of them to the commiſſary of Larnic, and begged to be informed whether the governor acquieſced in all the different articles. The digdaban replied, that his maſter's intention was to grant every thing without the leaſt heſitation; that the two firſt articles were agreeable to thoſe beneficent views which he himſelf entertained in favour of the people; and that his agreeing to the other two, in compliance with the neceſſity of the times, would be either ſanctioned or annulled by the ſovereign.

Mr. Turner having received every neceſſary aſſurance from the miniſter, who muſt have been acquainted with the real ſentiments of the governor, ſent word to Halil, that he was commiſſioned, in quality of mediator, to reſtore tranquillity

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in the iſland; and the digdaban wrote to the ſame purpoſe to his maſter. Halil returned a very polite anſwer to the conſul, and aſſured him that he ardently wiſhed to open a negociation; but the meſſenger diſpatched by the digdaban to the governor had the misfortune, on his return, to fall into the hands of a detachment of the rebels, who ſeized his diſpatches. This accident made Mr. Turner reſolve not to carry matters farther until he ſhould be able to diſcover the real intentions of the muhaſſil: but all the Turks at Larnic thought it proper that Mr. Turner ſhould repair to Halil's camp; and having wrote a letter to the governor, wait there for his anſwer. This advice being followed, the conſul arranged the affairs of Larnic; left me to direct them during his abſence; and ſet out on the 13th of February 1766, accompanied by Mr. Stephen Saraf, an Italian merchant, and Mr. Peter Crutta, dragoman or interpreter. They were joined by the commiſſary of Larnic, the cadi, the ſerdaer, and other Turkiſh lords; and next day arrived at Halil's camp, where they were received with every mark of attention.

Mr. Turner immediately wrote to the governor; and receiving an anſwer on the 15th, containing an invitation to the capital, he went thither the ſame day, carrying with him the demands of the rebels already mentioned. The governor returned a very vague anſwer; the ſubſtance of which was, that as the Grand Signior had entruſted him with the management of the iſland in general, and of the fortreſs of Nicoſia in particular, he could not deviate from his poſitive inſtructions, without an expreſs injunction from his ſovereign; but that, if the malecontents would diſperſe, and retire peaceably to their habitations, he was ready to grant a general amneſty.

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On the 16th of the ſame month the conſul carried this anſwer to the rebels, whom he found reſolved not to depart from the two laſt articles of their demand. This obſtinacy diſconcerted Mr. Turner ſo much, that he abandoned the negociation; and did not again appear at Nicoſia but to take leave of the governor before he returned to Larnic. The people however oppoſed his departure; ſaying that, ſince the conſul had been in the capital, the rebels had ſuffered them to breathe, and that they were exceedingly happy to prolong a tranquillity procured to them by the veneration which the malecontents entertained for his perſon and character.

The conſul being thus detained a priſoner at Nicoſia, ſent me a letter; and having informed me of the ſingular ſituation in which he was, begged me to continue to take care of the affairs of Larnic, and pointed out a method of opening a correſpondence which ſhould be intelligible to no one but ourſelves.

I experienced a real pleaſure that Mr. Turner had it in his power to contribute by any means towards the public felicity. But this pleaſure was of ſhort duration; for I ſaw my door every day beſet by the rebels, who importuned me for arms and ammunition; and, on the other hand, the eye of government always watching my conduct in this reſpect. Whilſt I was therefore ardently wiſhing for the return of the conſul, an account was brought that ſome veſſels belonging to the Grand Signior, which had come to the aſſiſtance of the iſland, were arrived in the harbour of Limaſſol. On receiving this intelligence, I immediately gave notice to the conſul; who having communicated it to the muhaſſil, now entertained hopes that the people, when they found themſelves likely to be aſſiſted, would at length ſet him at liberty,

berty. This favour however was not granted till after the confirmation of the happy news. He arrived on the 24th of February; but Mr. Saraf, who found means to quit the city ſooner, had preceded him by ſome days. This circumſtance, I muſt own, gave me a great deal of pleaſure; for I was now able to diveſt myſelf of a very heavy burthen which had been impoſed on me.

The departure of the conſul was the ſignal for new hoſtilities on the part of the rebels, who renewed the ſiege of Nicoſia.

The veſſels which had arrived in the port of Limaſſol conſiſted only of two ſmall galliots, commanded by Ibrahim Bey, the crews of which did not amount to above five hundred perſons. As this handful of men could not attempt any conſiderable enterprize, a plan was propoſed for an accommodation; but as it was attended with no ſucceſs, Ibrahim again put to ſea. In the mean time the rebels aſſembled in the neighbourhood of Nicoſia, approached the walls with ſome pieces of artillery, and began to batter in breach.

On the 6th of June, a frigate, with another ſmall veſſel, and two gallies, commanded by Craffar Bey, a captain belonging to the Grand Signior, anchored in the harbour of Salines. This officer, hoping to reſtore tranquillity to the iſland, took with him a detachment of two hundred men, and went to ſeize upon the citadel of that place. There was no exceſs which this diſorderly band did not commit: and they at length rendered themſelves much more odious than even the rebels; for the latter had as yet always reſpected individuals.

On the 7th a detachment of five hundred rebels arrived from Halil, to aſk Craffar Bey the reaſon of his deſcent in the iſland, and of his taking poſſeſſion of the citadel. Halil at the ſame time expreſſed aſtoniſhment at his conduct: and ſent him word

word that as the citadel, and even the whole iſland, were under the protection of faithful ſubjects, and people friends to juſtice, they were able to defend it from every foreign attack; and that they had no occaſion for the interference of a handful of inſolent banditti, commanded by a pirate.

This ſpirited addreſs threw Craffar into conſiderable embarraſſment; yet he did not fail to arrange his ſmall troop, but without making any other movement. In the mean while, ſeveral treaties were opened; and the reſult was, that they ſhould wait for Halil's reſolution, to whom a courier was diſpatched. All hoſtilities were now ſuſpended: and the troops of Craffar and thoſe of Halil both retired to their quarters.

Craffar being informed that affairs were not likely to take a favourable turn, evacuated the citadel in the evening, re-embarked his troops, and taking on board ſeveral Turkiſh lords, and the cuſtom-houſe officer of the town, ſet ſail for Famaguſta, where he landed the ſoldiers and Turks whom he had carried with him from Salines, and then purſued his voyage.

On the 11th a party of the rebels came to Larnic, and proceeded thence to Salines, where they ſeized upon the citadel; and having hoiſted the Grand Signior's ſtandard, declared themſelves the defenders of the fortreſſes of their ſovereign.

On the 27th ſome tranſports arrived at Famaguſta with two hundred people; and one Ghierghilought, governor of Selefchia in Caramania.

The ſame day Kiör-Mahamed, a baſhaw of two tails, arrived in the harbour of Salines from Satatu, in a ſhip of war belonging to the Grand Signior, commanded by Meliks-Bey, and accompanied by ſeveral tranſports of different nations; having on board two thouſand infantry, and five hundred cavalry.

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Theſe expeditions, ſet on foot by the Porte, were intended to check the rebels, and reſtore good order in the iſland. As ſoon as the baſhaw arrived, the dragomans of all the conſuls went to compliment him on board his veſſel; where he received them with much politeneſs, and only aſked them ſome general queſtions reſpecting the ſtate of the kingdom.

Ghierghilought's ſoldiers diſperſing themſelves throughout the environs of Famaguſta, committed the moſt horrid ravages. Robbery, plunder, and theft were all exerciſed by this band of barbarians; and the iſland, which ought to have looked up to them for ſafety, received from them a treatment which it had not experienced from the rebels. Theſe ſoldiers carried their cruelty ſo far as to ſeize ſix Greeks, and impale them at the gates of Famaguſta; they alſo cut off the heads of two Turks, merely to gratify that barbarity which is natural to the inhabitants of Caramania, and becauſe they were ordered to do ſo by their worthy chief.

On the 29th, the rebels, who had ſhut themſelves up in the citadel of Salines, evacuated that fortreſs, and retired to their camp, which was ſtill before Nicoſia.

On the 30th Kior-Mahamed went on ſhore; and took up his lodging in the houſe of Mr. Pelli, a Venetian merchant. Having here learned the ravages committed in the neighbourhood of Famaguſta by Ghierghilought and his troops, he ordered that chief to return immediately to his duty, which he did without heſitation; and peace was reſtored to that part of the country.

The ſame day the baſhaw ſent for all the conſuls, who inſtantly repaired to his houſe, where he conſulted with them on the beſt means of re-eſtabliſh-

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ing tranquillity in the iſland. With Mr. Turner he conferred much longer; as the part which he had taken in the diſpute, and his quality of mediator, enabled him to know the intentions of the rebels as well as thoſe of government.

The day following, the baſhaw received public viſits, during which each of the viſitors had permiſſion to ſit down. This, on the part of the baſhaw, was a very honourable and flattering mark of diſtinction.

On the 1ſt of July Mahamed reſolved to preſent himſelf with all his troops, and thoſe of Ghierghilought, before Nicoſia, in order to accompliſh the object of his miſſion: but he firſt wiſhed that the rebels might retire from the neighbourhood; for though his troops, with thoſe of Ghierghilought, formed a body of two thouſand ſeven hundred men, well diſciplined, and ſufficiently armed, he was nevertheleſs afraid of coming to an engagement with five thouſand deſperadoes. He here ſtill took advantage of the mediation of Mr. Turner, and ſent to Halil's camp a letter, in which he teſtified a deſire of ſeeing the rebels return to their duty; promiſing afterwards to examine their claims at leiſure, and to purſue ſuch meaſures as might be ſatisfactory to all parties: he likewiſe added, that he brought them peace, and not war; and that he hoped to find them readily diſpoſed to liſten to the reaſonable conditions which he meant to propoſe to them as well as to government. This moderate letter, added to the conſternation diffuſed throughout the camp of the rebels, diſperſed the greater part of Halil's partizans; and that chief, finding himſelf now left with only two hundred reſolute followers, threw himſelf into the citadel of Cerines, where a number of women took

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ſhelter with him. As they were well acquainted with the fate that awaited them if they ſhould be taken, they all ſwore, in the moſt ſolemn manner, never to yield, but rather to periſh with their arms in their hands.

Mr. Turner having informed the baſhaw of the ſucceſs of his letter, and the deſertion of the rebels, Mahamed immediately put himſelf at the head of his troops, and marched towards Nicoſia; leaving the care of Larnic to Meleky-Bey, captain of a ſhip of war belonging to the Grand Signior, whoſe ſoldiers were ſufficient to preſerve good order, and ſecure the tranquillity of the city and its inhabitants, during his abſence.

The reſtleſs and turbulent Ghierghilought, with a barbarous and ferocious body of men at his diſpoſal, having renewed his ravages in the neighbourhood of Salines, the baſhaw reproached him for his conduct, and threatened to puniſh him with the utmoſt ſeverity if he in future dared to diſobey his orders. This reprimand rendered him and his followers furious; they conceived an implacable hatred againſt the inhabitants of Salines and Larnic; and they formed the diabolical plan of ſetting fire to all the houſes, whether belonging to Greeks, Turks, or Europeans, and of butchering the conſuls and their adherents.

The report of this bloody project occaſioned univerſal terror: but the preſence of the baſhaw inſpired the people with freſh courage; becauſe they were perſuaded that, as long as he remained in Larnic, Ghierghilought would not attempt any thing of importance. Mahamed, well knowing the barbarity of this plunderer, reſolved to ſend him to Nicoſia before day-light, and thus to free the country from a monſter who was perhaps about to commence its ruin. The baſhaw having ſet out,

about four in the morning, a peaſant ſpread the alarming report that he had met Ghierghilought at the head of his banditti, at a diſtance from the route which he had been ordered to purſue; and threatening, when the baſhaw ſhould be conſiderably advanced before him, to return to Larnic, and lay it waſte with fire and ſword. This report being believed, the conſternation became general; the people fled in all quarters, and endeavoured to carry along with them their money and moſt valuable effects; the Europeans collected their books and their papers, in order to convey them on board the veſſels that were in the harbour; and the Turkiſh, Grecian, and European women, reduced almoſt to a ſtate of deſpair, knew not where to conceal themſelves. It was now night; the fatal hour was approaching; and the people imagined every inſtant that they heard the barbarians of Caramania. In this ſtate of anxious ſuſpenſe they thought it beſt to ſeek for ſhelter on board the veſſels; and whole multitudes of all deſcriptions hurried towards the ſea ſhore. Here, however, they found their plan diſconcerted; for Meleky-Bey, who commanded on that coaſt, would ſuffer none to embark but the women. In vain did the Europeans, upon this occaſion, plead that they were ſtrangers. Meleky replied, that his honour was concerned; that in caſes of danger all ought to be ſoldiers; that the cauſe of the inhabitants was that of every ſovereign who kept up an intercourſe with them; and that the Europeans even ought to aſſiſt them to repel the attacks of an audacious rebel.

Meleky, nevertheleſs, endeavoured to conſole them by ſaying that he could not believe the report, becauſe it was highly improbable; and he ſent in ſearch of the peaſant, in order that he might put him

him in priſon until the event ſhould declare him innocent or guilty. There was a ſhip of war in the harbour belonging to the Grand Signior; but the women, well knowing the licentiouſneſs of the Turkiſh ſailors, refuſed to go on board. They reſolved, therefore, to repair to the palaces of the different conſuls, which had been put in a ſtate of defence, and which were guarded beſides by bodies of armed men. Having watched all night, day at length put an end to their fears, when account was brought of the arrival of the baſhaw and Ghierghilought at Nicoſia.

The man who was detained in priſon, perſiſting to ſay that he had not invented the report which he brought, was ſet at liberty; and he was diſmiſſed after he had received an hundred blows on the ſoles of his feet.

The city of Larnic, reſtored to its former tranquillity, had now nothing to fear from the bad deſigns of the enemy. The veſſel ſet ſail for the northern part of the iſland, and ſtopped before the citadel of Cerines, where the frigate of Craffar-Bey, a galley, and two galliots, were then lying; as well as the galliot of Ibrahim-Bey, who would neither ſuffer any one to quit Cerines, nor the caſtle to be ſupplied with proviſions.

During the time he reſided at Nicoſia, the baſhaw ſeveral times attempted to bring back Halil to obedience, by ſummoning him to ſurrender the citadel; but finding that gentle meaſures were ineffectual, he marched thither on the 28th of June, at the head of his troops, and began to fill up the ditches, with a view of ſcaling the walls. The beſieged, however, defended themſelves with great reſolution; valour and deſpair made up for the fewneſs of their number; and this ſmall body, reſolved to periſh rather than capitulate, repulſed

the enemy; while an uninterrupted fire from their well-directed artillery made a dreadful havoc in the baſhaw's army.

Some cannons were brought on ſhore from the ſhip of war to batter the citadel; but they were by no means ſufficient for the attack of a caſtle ſtrongly fortified, and well ſupplied with warlike ſtores and proviſions of every kind.

Force not ſucceeding, the baſhaw had recourſe to ſtratagem. Several attempts were made to get poſſeſſion of Halil's perſon; but this glory was reſerved for Meleky-Bey. Pretending to be deſirous of a private interview with him, Halil agreed to meet him on the night of Auguſt the 14th, when Meleky perſuaded him to eſcape from the caſtle by a concealed path which led to the ſea, and to go on board his ſhip of war; aſſuring him that he would be there ſafe under the eye of his ſoldiers, who, firmly attached to the laws of honour, which enjoin us to defend thoſe who claim our protection, would loſe their lives ſooner than ſuffer him to be carried away. This indeed they obſerved in every circumſtance, with the moſt ſcrupulous attention, in ſpite of their commander, who in vain attempted to interpoſe his authority: and on the 14th of the month he was again ſet on ſhore, and put into the hands of the baſhaw, who treated him well; and having cauſed a tent to be erected, in which he was commodiouſly lodged, ordered him to be narrowly watched.

The citadel being deprived of its chief, ſurrendered the ſame day; and the women who had fled thither for ſhelter were permitted to retire, and to carry with them all their effects. This, however, was not the caſe with the men; for they were immediately thrown into priſon, and loaded with irons. Their fidelity to Halil, and the reſolution

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they had formed of following him into the citadel, made them be conſidered as the authors of the rebellion; and on this account they were treated as the enemies of their country.

When the baſhaw found the fortreſs in his poſſeſſion, he cauſed Halil to be again brought before him; held a long conference with him, during which he endeavoured to diſcover who had been the firſt movers of the revolt; and after upbraiding him for his infidelity towards his ſovereign, who had entruſted him with the care of an important citadel, ordered him to be inſtantly ſtrangled in his preſence.

All the fortreſſes in the kingdom, by a few diſcharges of their artillery, proclaimed the death and puniſhment of this rebel.

On the 21ſt, the baſhaw, before he quitted Cerines in order to ſet out for Nicoſia, took care to cauſe Ghierghilought to embark with his troops, and to ſend him back to Caramania, that he might not be under any temptation of paſſing again through Larnic, and the town of Salines.

He then began to think of inflicting ſome puniſhment on the guilty; and after two hundred heads had been cut off, which were ſent with that of Halil to Conſtantinople, peace was reſtored to the iſland. It however loſt a great deal of its riches as well as importance; and ſince that period it has been advancing with rapid ſteps towards decay.

On the 18th of September, the Porte ſent to the baſhaw a third tail, as a reward for his attention, and the celerity with which he put an end to the troubles of Cyprus. This is a diſtinction of the higheſt value, and to which the greateſt honour is affixed here.

On the 11th of October, Hazir-Mahamed-Effendi, the former governor of Cyprus, having given

given in his diſmiſſion, returned to Larnic; where he embarked on the 17th for Conſtantinople, on board an Italian veſſel.

On the 28th, the baſhaw Kior-Mahamed went from Nicoſia to Cerines; and on the 30th a ſmall French bark, commanded by captain Vianet, tranſported him to his new government in Conia, to which he had already ſent all his troops, while Soliman-Effendi aſſumed the reins of government. But, whoever may be governor, this beautiful but unhappy iſland will never recover from the diſaſters which it has ſuffered for ſo many years, if it continues to be ſold, as hitherto, to the perſon who bids moſt for it.

CHAP.

CHAP. XXI.

OF THE COMMERCE OF THE ISLAND OF CYPRUS.

THE internal commerce of the iſland of Cyprus, and that which it carries on with Europe, are ſupported and kept alive by two different articles: but one of theſe only is produced in the iſland, the other being imported from the neighbourhood of Caramania.

The firſt of theſe articles is its cotton; which on account of its whiteneſs, ſoftneſs, and the length of its filaments, is accounted the beſt in the whole Levant. The high price at which it ſells, is a ſufficient proof of its ſuperiority over every other kind uſed in Europe, and of the intrinſic value of this ſtaple commodity of the iſland.

It muſt however be remarked, that all the cotton here is not held in equal eſtimation. There is ſome of different qualities: but it may in general be divided into four kinds; which are, the flower of the cotton, that which finds a ready market, that which is only ſaleable, and that which is not ſaleable at all. When theſe four kinds are united, but mixed in a juſt proportion they ſuffer no diminution in the price. The regular aſſortment is, when the merchant in ten packs finds three of the fineſt ſort, five fit for market, one indifferent, and another ſaleable. To theſe four kinds we may add another, which is the coarſeſt part of all, and in ſome meaſure the refuſe of the cotton. Cotton of this kind is never ſent to Europe:

Europe: it remains in the iſland, and is manufactured by the inhabitants for their own uſe.

In this iſland there are two kinds of the cotton ſhrub; one of which thrives near running water, and is cultivated in thoſe villages where there are abundance of ſtreams and rivulets. This, without doubt, produces the moſt beautiful cotton; and on this account it is preferred to the other which grows in thoſe diſtricts which are deſtitute of water, or which are refreſhed only by the rains that fall in winter.

The ſeaſon of ſowing this plant is the month of April. The inhabitants indeed might begin much ſooner: but, as the firſt ſhoots would be above the ground at the time when the iſland is laid waſte by locuſts, theſe tender riſing plants would run the riſque of being devoured. In that caſe it would be neceſſary for them to begin again; and in order to avoid this inconvenience, they think it beſt to retard the crop.

The ground deſtined for the reception of the ſeed, is prepared in the ſame manner as the cornfields of Italy. Furrows being formed in the earth, two or three ſeeds are put into them at one place, and three or four at ſome little diſtance farther; and ſo on, in the ſame manner as French beans. As ſoon as the plants appear above the ground, the weakeſt are pulled up, and none left but thoſe which are ſtrong and vigorous. In the months of June and July, great care is taken to hoe the earth gently around them, and to extirpate thoſe weeds which might tend to check their growth.

The crop is collected in the months of October and November; and as little time is neceſſary before the ſeed can be freed from its cover or huſk, the firſt exportation does not take place till February or March, the year following.

It is accounted a good crop when the whole produce of the kingdom amounts to five thouſand bags; but

but there are ſome bad years, when it does not exceed three thouſand. About half a century ago, according to the teſtimony of ſeveral people ſtill living, the whole iſland produced eight thouſand bags; and, under the government of the Venetians, thirty thouſand. This difference between the ancient and modern crops, ariſes from the conſiderable decreaſe in population. Two natural cauſes contribute alſo, without doubt, to the ſterility of this commodity at preſent; a ſcarcity of rain, and the powerful ſcorching winds which blow in the month of July. In this month, the cotton ſhrub being in flower, the fruit begins to be formed, and theſe winds make them drop off; ſo that few of them ever come to maturity.

The agents of the European merchants are accuſtomed to pay before-hand the proprietors of this production, or thoſe who collect it. This uſage has been introduced into Cyprus within theſe few years, on account of the number of commercial houſes eſtabliſhed in the iſland: before, payment was never made till the delivery of the goods.

A bag of cotton conſiſts generally of an hundred bundles, each weighing ſix pounds three quarters, Florence weight.

Every kind of merchandize, whether exported or imported, is ſubject, in Cyprus, to two kinds of expence. The firſt is the tarif; which, being eſtabliſhed by long cuſtom, never varies: all the European factors ſubmit to it without murmuring, and make no remonſtrances whatever againſt it. The ſecond kind is regulated by the value of the merchandize. The cuſtom-houſe dues are three per cent.; thoſe of the conſul two; the charge for brokerage, one per cent. on the natural value of the goods; and that of commiſſion two per cent. on the price and expences. If the correſpondent or agent at Cyprus has employed for the purchaſe

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and expences a letter of exchange, on Conſtantinople for example, as uſually happens, one per cent. is then added of brokerage and commiſſion, for negociating the bill of exchange.

The expences of tarif, for ſending cotton from Cyprus to Europe, is five piaſtres of the Grand Signior's money per bag; which is equivalent to eighteen livres, five ſols, and eight deniers French. The piaſtre of the Levant is worth three livres, ſix ſols, and eight deniers; and a bag weighs ſix pounds three quarters.

The greater part of this cotton is tranſported firſt to Venice, and from thence diſperſed throughout all Germany. There is ſo great advantage in diſpoſing of it at Venice, that ſeveral Engliſh and Dutch houſes, as well as ſome at Conſtantinople, and even Aleppo, ſend it to that city at their own expences, where it is ſold on their account.

Through this channel it is conveyed every year to France and Italy; but it goes directly to Holland and England.

Silk is another important branch of the commerce of the iſland of Cyprus. It is all prepared in the month of May, which is the time when it is procured from the cods of the ſilk-worm. The method of breeding ſilk-worms here is almoſt the ſame as that employed in Italy; but it is not ſubject in Cyprus to thoſe inconveniencies which ariſe from the variations of the atmoſphere, the ſeaſon at that epoch being always beautiful and favourable. The quality of the ſilk depends on the places where it is collected. The fineſt and whiteſt is that procured in the environs of Famaguſta and Carpaſſia. The orange and ſulphur coloured is made in Cythera, or the villages beyond the northern mountains; and that of a gold-yellow colour is produced in the territories of Paphos, and the neighbouring country.

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That principally eſteemed in Europe is the white ſilk, with which a little of the orange and ſulphur coloured is ſometimes mixed; but in very ſmall quantities, when it is tranſported to England, Holland, or France. Venice and Leghorn receive both without diſtinction; and though the white ſilk has the preference there, as well as every where elſe, the merchants of theſe places are not ſo difficult to pleaſe as thoſe beyond the mountains. The Turks purchaſe the greater part of the orange-coloured ſilk, for which they pay a piaſtre more, and ſend it to Cairo. The people there are remarkably fond of this colour; and the ſilk, beſides, is capable of being ſpun into much finer and more delicate threads.

The iſland produces, one year with another, twenty-five thouſand bags of ſilk. It is an eſtabliſhed cuſtom that the price ſhall be regulated in market-place of Famaguſta, during the fair of St. Barnaby. Every year it was ſold, formerly, upon the ſame footing; but at preſent, though that fair ſtill continues, this cuſtom is diſuſed; and the price of ſilk varies according to circumſtances, and the demand for it.

The ſilk is purchaſed and received ſuch as it is when it comes from the Company; but the agents take care to clean it before they ſend it to Europe. The waſte is generally from twelve to fifteen per cent.; and this loſs muſt be ſuſtained by the European merchants. The coarſe part, diſengaged from the reſt of the ſilk, belongs to the agent, who places it to the credit of his correſpondent, at the rate of a piaſtre per bag; pointing out to him, at the ſame time, in his invoice, the reduction occaſioned by cleaning the ſilk.

A bag of ſilk is generally compoſed of three hundred pounds; and the expences of tarif are eight piaſtres and a half for each bag.

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It is not uncommon here to ſee commiſſions from Conſtantinople and Aleppo for ſending ſilk to Europe; and ſome even come from Egypt. The ſilk is then ſent to Damietta; from which it is tranſported to Cairo, where it is manufactured; and thence it is conveyed to Alexandria, Leghorn, Marſeilles, and Venice. For this reaſon, it is not unuſual to ſee the ſilk of the iſland of Cyprus brought from Alexandria to Leghorn.

The coarſe part, which is drawn from the ſilk in cleaning it, is alſo an object of commerce. It is ſent to Cairo, and thence tranſported to different parts of Europe. The expences of the tarif, in caſes of this kind, are two piaſtres and a half for each bag, containing one hundred and eighty pounds.

It is cuſtomary in Cyprus for people to ſhear their ſheep on the 20th of March, and the wool is expoſed to ſale in the month of Auguſt following. The annual produce of this commodity is about five hundred bags, each containing a hundred bundles of ſix pounds three quarters; which, as I have ſaid above, is the abſolute weight of a bundle. But a bundle of wool weighs only ſix pounds, and a little more; and this conſiderable decreaſe ariſes from the oily ſubſtances with which the wool is loaded, and which are incapable of reſiſting the action of the air and the ſun.

The white wools are more eſteemed than the brown or the black; yet thoſe that are exported are generally mixed. Some of theſe wools are ſent to France; but the moſt conſiderable mart for them is Leghorn. The uſual expence of the tarif amounts to three piaſtres and a half per bag.

It is to be obſerved that the wool put on board ſhip muſt have contracted no kind of moiſture; for moiſt wool, when preſſed cloſely together, as is the caſe when it is ſtowed into the hold, is

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apt to heat and catch fire, and conſequently to burn the veſſel.

One of the moſt important objects of the commerce of the iſland of Cyprus, is thoſe wines uſually called the wines of the Commandery, which are generally made in the months of Auguſt and September. The grapes are of a red colour; the vines are ſlender and low; and the wine, on account of its dark tint, has a great reſemblance to the Italian wine of Chianti. When made, it is put into earthen veſſels, which are placed under the preſſes to receive it, and which contain each about fifteen barrels. The lower half almoſt of theſe veſſels is ſunk into the earth; and the inſide of them is daubed over with pitch, to prevent the earth from attracting the wine: hence it happens that the wines of Cyprus ſmell generally of pitch. When the wine has remained a year in theſe veſſels, it loſes a little of its red colour, aſſumes another inclining ſomewhat to yellow, and clarifies itſelf as it grows old; ſo that at the end of eight or ten years it is almoſt of the ſame colour as the Italian muſcadine wine. This clarification produces very thick dregs, which render it better, and bring it to perfection; for it is to be remarked that they are never ſeparated from the wine until it is going to be drawn off into other veſſels.

Theſe wines are generally ſold on the ſpot, at the rate of ſo much per load. Each load contains ſixteen jars, and each jar five bottles Florence meaſure. When the wine is brought from the country to town, it muſt be put into caſks in which there are dregs; and it is to be remarked that nothing tends more to bring it to perfection, than to draw it off into another veſſel, provided this is not done until a year after it has been put into the caſk. Whether the caſks be full or half empty, makes no difference in the quality of the wine. It

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is even neceſſary, when they are put into the cellar, to empty them about the ſpace of a hand-breadth.

One of the uſual conditions of the ſale is, that the vender is obliged to warrant the goodneſs of his wine for a whole year, that is to ſay, till the 15th of Auguſt the year following, whether it remains with him, or is tranſported into the cellar of the purchaſer. It is then inſpected; and, if it is ſpoiled, the vender muſt take it again: but, if it has kept well, it remains with the buyer, who is ſufficiently ſatisfied with this trial of a year for all the wines that he purchaſes.

The iſland produces annually forty thouſand of thoſe jars already mentioned. The word *Commandery* is the general name of the wines of Cyprus; though the real wine of the Commandery does not amount to above ten thouſand jars. The greater part, therefore, comes from different cantons of the iſland.

The principal part of the wine trade is carried on with the Venetians; for the wines of Cyprus are drank at Venice even in the coffee-houſes. Theſe people, however, are not the niceſt in their choice, ſince the wine which they purchaſe is never above eighteen months old: the price conſequently is very different, being never more than a piaſtre per jar. The oldeſt, and of courſe the beſt, is tranſported to France, Holland, and Italy, where it is ſold at the rate of two piaſtres and a half, or three piaſtres, the jar, which is equal to five bottles. Of late years, conſiderable quantities of it have been exported to Leghorn; but what is ſent thither is not, it muſt be owned, of the firſt quality.

It is generally exported in caſks of three hundred and fifty bottles. The expences of the tarif amount

amount to ten piaſtres and a quarter, the price of the caſk included.

The age of the oldeſt wines uſed in commerce does not exceed eight or ten years. It is not true, as has been reported, that there is ſome of it a hundred years old; but it is certain that, at the birth of a ſon or a daughter, the father cauſes one of theſe jars, filled with wine, to be buried in the earth, having firſt taken the precaution to ſeal it hermetically; in this manner it may be kept till theſe children marry. It is then placed on the table before the bride and bridegroom; and is diſtributed among their relations, and the other gueſts invited to the wedding. This is the oldeſt wine that can be found; its age is about twenty years, or a little more; but it is not made an object of commerce, and it never appears except at feſtivals of that kind.

The iſland produces other wines of an inferior quality, which are commonly drank by the inhabitants at their meals. Thoſe moſt eſteemed are made at a village called Amados, and they have a great reſemblance to thoſe of Provence. Though theſe wines are at firſt of a dark colour, they grow yellow with time: they then loſe their original taſte; and approach, as they grow old, to thoſe of the Commandery. This kind of wine is never ſent to Europe: it is ſold in the country for the uſe of ſuch veſſels as come hither for proviſions, in their way to the coaſt of Syria.

The quantity of Muſcadine wine made here does not amount to more than five thouſand jars. The price of this wine, and the expences of the tarif, are abſolutely the ſame as thoſe of the wine of the Commandery: different years however produce ſome variation. The Muſcadine wine of Cyprus, at the end of a year, is a little clearer than that of Italy; but as it grows old, it becomes red, and acquires

acquires a body. On account of its great ſweetneſs, Muſcadine wine one or two years old is by many preferred to that which is of much greater age.

The coloquintida is amongſt the claſs of the gourds; and creeps on the ground like the cucumber, to which it has a great reſemblance in its leaves, its flowers, and even its fruit. When the fruit has not yet attained to maturity, it is of a deep green colour, ſtriped with yellow. It is then put to dry in ſome place expoſed to the ſun, where it ſoon becomes entirely yellow; and being afterwards ſtripped of its ſkin, which is uſeleſs, nothing remains but the pulp. This pulp contains ſeeds, which are likewiſe of no uſe.

This plant, at leaſt for the moſt part, grows without cultivation. There are whole fields covered with it; and yet a hundred quintals, of a hundred bags per quintal, can ſcarcely be procured every year; becauſe, when dry and cleaned, it becomes extremely light. The crop is collected in the month of May.

The moſt numerous commiſſions for this article comes from Amſterdam, Hamburgh, and Leghorn: a ſmall quantity is ſent alſo to Marſeilles and Venice. It is tranſported in large boxes of fifty or even a hundred bags. The coloquintida moſt eſteemed is that which, when ſtripped of its outer ſkin, appears white and entire. It is therefore packed up with great care: but it often happens that many of them are broken in the paſſage, to the prejudice, not of the exporter, but of the European merchant; for it is cuſtomary that the ſeed which drops from the coloquintida muſt be charged to his account; and, as the ſeed is that part of the fruit which weighs moſt, the loſs of it ſometimes occaſions a decreaſe of fifty per cent.

The manner of ſending it to England is different. The ſeed is firſt taken out, and nothing left but

but the pulp, which the Engliſh collect, and put into linen bags. This method is attended with this ſmall inconvenience, that people can eaſily ſee through the openings of the bags what kind of merchandize is contained in them.

Coloquintida is an article which muſt be preſerved, not only from rain, but from every kind of moiſture, as both are equally prejudicial to it. The expences of the tarif, to ſend it to Leghorn, are fifteen piaſtres for a quarter of a hundred weight, and ten piaſtres for a quarter of half a hundred weight, including the value of the packing box.

The greater part of the labdanum is collected in the ſpring time, in the village of Laſcara.

It is a kind of dew which falls in the night on certain plants reſembling ſage, and bearing a flower ſomewhat like the wild roſes that grow in the hedges.

In the morning very early, before the ſun has diſſipated this dew, the ſhepherds drive their flocks of goats to the fields; and the labdanum being thick, and of a viſcous nature, adheres to their beards. It is then carefully taken from them; and the labdanum, thus collected, is the pureſt and leaſt adulterated with heterogeneous matter. Whilſt theſe animals are feeding in the plain, the ſhepherds collect it at the ſame time, by fixing a goat's ſkin to the end of a ſmall ſtick, with which they gently ſweep thoſe plants that are covered with this ſubſtance.

The wind in the day time generally covers theſe plants with duſt; and hence it happens that the labdanum, either in whole or in part, is never free from mixture: but it is purified at Nicoſia by means of fire and oil. Labdanum prepared in this manner becomes much ſofter, and emits a ſtronger odour. The principal ſtoreholſe of this com-

modity is Nicoſia, where it is packed up to be ſent to Larnic; from which it is tranſported to different parts of Europe. The expence of the tarif to Leghorn is five piaſtres for a quarter of a box, containing a hundred and eighty, and ſometimes three hundred pounds.

Madder is a root of a reddiſh colour, which grows in the neighbourhood of Famaguſta, and the village of Citti, in a ſtony or ſandy ſoil on the ſea ſhore. Of this root there are two kinds: one of which is produced naturally, and the other by cultivation. Thoſe who wiſh for an abundant crop, muſt leave the plants in the ground for two or three years; the root then becomes larger, and contains more juice: but if it be pulled up every year, it is poor and meagre; and the pulp, which yields the colouring matter, contains only a very ſmall quantity. This colouring matter circulates under the outer ſkin; or, as we may ſay, the epidermis of the root: and in the middle there is a ſmall filament, of a woody ſubſtance, entirely deſtitute of colour.

Every ſeaſon is proper for collecting this root. But as it is neceſſary ſometimes to dig pretty deep into the earth in order to procure it, this operation is generally performed in the months of January and February; as the rains which are then frequent moiſten the ſoil, naturally hard, and conſequently render it eaſy to be opened.

When the roots are taken from the ground, the holes are again filled up: for the ſmall fragments of the root which remain in them ſpring up and propagate; ſo that, at the end of two years, the ſame and even a larger quantity may be collected, if the winters have been moiſt and rainy.

The roots when collected, are laid out to dry; but, as far as is poſſible, in a place not expoſed to the

the ſun. This precaution muſt be taken in order to preſerve the colour.

This root was once a great article of trade with the cities of Aleppo and Bagdat, from which it was tranſported to Perſia; but the late troubles in that kingdom, by deſtroying both commerce and the arts, checked the importation of it. A new market, however, has been opened for it in France, where a great quantity of it is ſold.

It is uſed in the Levant for dying cotton ſtuffs red. The dye is produced by a mixture of this root and ſheeps blood. Many of theſe cotton ſtuffs, which I have ſince learned are common in France, are exported from Cyprus to Leghorn. The expence of the tariff to Leghorn is five piaſtres for a quintal of a hundred bags.

Madder is attended with the ſame inconvenience as wool; and it has happened that, owing to its not being packed up when thoroughly dry and free from all moiſture, it has caught fire, and burnt the veſſel.

Cochineal is collected here alſo, but in ſmall quantities; and is exported only to Venice, where it is ſold to very great advantage. The expence of the tarif is ſix piaſtres and a half for a whole bag conſiſting of ſix hundred pounds.

In the village of Calopſidra, as I have remarked in the twenty-ninth chapter, is found the plant glaſs-wort; the aſhes of which, when burnt, are employed in the fabrication of glaſs and ſoap. This plant is collected in the months of September and October, and is burnt in ſummer. During the time I reſided at Cyprus I ſaw none of it exported, except to Marſeilles. The expences of the tarif were three quarters of a piaſtre per packet.

The turpentine of Cyprus is collected in two different ways. The firſt and the beſt is by cut-

ting an inciſion in the tree, when the turpentine iſſues from it in clear brilliant drops, which are collected in the ſummer mornings. The ſecond is, to ſuffer it to fall to the ground; but in this caſe the turpentine is not ſo pure, and is conſequently inferior in value to the former.

This ſubſtance is put into earthen veſſels which are capable of containing about twenty pounds each; but thoſe who purchaſe it muſt be very cautious leſt they ſhould be deceived. When theſe veſſels are firſt opened, the turpentine appears to be of the fineſt quality; but it often happens that the Cypriots put below ſome of a very inferior kind, and make you pay the ſame price for it as if it were the beſt.

The turpentine of Cyprus is highly eſteemed, and much ſought after, eſpecially at Venice. The greateſt quantity of it is collected in the environs of Paphos, which forms one of the diviſions of the iſland. The expence of the tarif is four piaſtres and a quarter for a box, which generally contains four vaſes.

The cloth manufactured in the iſland of Cyprus is of two kinds; one of which conſiſts of ſilk and cotton, and the other of cotton only. A very extenſive trade in theſe articles was formerly carried on with every part of Europe; but at preſent this trade is very limited, and confined merely to the exportation of a few ſilk and cotton ſtuffs: the unavoidable conſequence of the high price to which theſe ſtuffs have been advanced within theſe few years.

Nicoſia is the grand magazine for them; and the expence of the tarif is three piaſtres for a box, the contents of which may be worth about five hundred piaſtres.

Green earth for the uſe of painters is ſold at the fixed price of four piaſtres and a quarter for a meaſure

ſure of an hundred cakes. It is carried from the pits in large baſkets made of the palm tree; and three of theſe baſkets generally contain the above-mentioned quantity. A great deal of it is exported to Holland, and it is generally ſent by way of ballaſt to veſſels. The expences of the tarif are a piaſtre and one fifth per meaſure.

The brown umbre of Cyprus is exceedingly fine; it is tranſported from the country to town in carts, at the moderate rate of a piaſtre and a quarter for a load, containing about twelve hundred pounds. The expences of the tarif amount to three quarters of a piaſtre. The greater part of this commodity is exported to Holland.

The iſland of Cyprus produces much more grain than is conſumed by its inhabitants; and on this account conſiderable quantities of it are exported. Several veſſels are every year loaded with it. But it is to be remarked, that though the governor permits this illicit trade, theſe veſſels are ſo much afraid of meeting with a ſhip of war belonging to the Grand Signior, that they are obliged to have recourſe to fraud; for the Porte does not allow proviſions of this kind to be ſent to either France or Italy, or to any country not under its dominion. This prohibition, however, does not prevent a great deal from being ſent every year to Leghorn, Genoa, Marſeilles, and the iſland of Malta.

The permits which the maſters of veſſels obtain from their reſpective governors, are never for European countries, but for thoſe which are ſubject to the Grand Signior: and though the latter are ſufficiently acquainted with the deſtination of theſe veſſels, they are contented with the accuſtomed dues, and ſuffer them to go wherever they think proper.

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Even when a ſhip of war meets a veſſel loaded with proviſions for a Chriſtian country, the captain ſuffers the latter to paſs unmoleſted upon the payment of a handful of ſequins, which he prefers to the trouble of conducting her to Conſtantinople, though engaged in a fraudulent traffic; but ſhould the captain be honeſt enough to diſcharge his duty, the cargo would be confiſcated, and conveyed to the royal granaries. The ambaſſadors of Chriſtian powers, at the Porte, ſometimes find means to oppoſe ſuch depredations; or at leaſt to get a compoſition, by prevailing on government to pay the value of the cargo in ready money. Some years ago Mr. De Penckland, the inter-nuncio, recovered the value of a cargo of corn, which an Italian veſſel was carrying to Leghorn, and which had been ſeized and confiſcated for the uſe of the Grand Signior, by a Turkiſh ſhip of war. Before any lading of this kind is taken on board, it is beſt to obtain, through the medium of the conſul, a paſſport from the governor of Nicoſia, which will coſt a piaſtre and three fifths. This expence will be included in that of the tarif, which I ſhall mention hereafter.

There is very fine wheat in the eaſtern parts of the iſland; but it is produced in ſuch ſmall quantities, that it is ſcarcely ſufficient for the conſumption of the inhabitants.

The beſt and heavieſt wheat, and conſequently the leaſt apt to ſpoil, is found in the cantons around Paphos, and the fountain of Amon. It is in the greateſt requeſt; and large quantities of it are exported to chriſtian countries.

It may be here not improper, in order to deſtroy the prejudice of Italy reſpecting this production of the iſland, to exhibit it in a more advantageous point of view. Some years ago, a conſiderable quantity of the wheat from Paphos, and

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the fountain of Amon, was imported to Leghorn; but being found unwholeſome, and of a bad quality, on account of its being mixed with grain of every kind, it could not be ſold, and the merchants there would never after receive any more of it.

I afterwards ſaw in this iſland bread made of the ſame wheat, and of that in the eaſtern part of the kingdom, both of which appeared to me to be excellent. I can even ſay that it was better and more beautiful than any to be found in Syria, or the other countries of the Levant.

With this wheat a kind of grain is indeed mixed, which prevents the bread from being of a white colour; but the women ſeparate it with great care and addreſs: it is beſides falſe that it is found in ſuch quantities as is ſuppoſed in many places. Care is alſo taken to pick out thoſe grains which are punctured by wevils, a kind of inſects that deſtroy corn; and this is done with the greater eaſe, as the damaged part floats on the ſurface of water, whilſt the reſt ſinks to the bottom. Whatever ſcarcity there may be in the kingdom, the women always employ the ſame precautions. The loſs which reſults from this operation is almoſt inſenſible; and, as damaged grain cannot be converted into proper flour, by freeing the wheat from all foreign particles, and from thoſe earthly ſubſtances which inſtead of nouriſhing injure the body, theſe people conſult the good of their health. A meaſure of Cyprus makes about three Italian buſhels. The expence of the tarif amounts to a piaſtre on three quarters of a meaſure, the dues for brokerage included. It may be proper to mention here that the conſuls' dues are two per cent. at the rate of two piaſtres per meaſure; and thoſe of the cuſtom houſe, in place of three per cent. are

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charged at the rate of twenty-eight piaſtres for a hundred meaſures.

The barley here is excellent all over the iſland; and a great trade is carried on in this article on the coaſt of Syria. In regard to this commodity, it is neceſſary ſtill to have recourſe to the conſul, in order to obtain permiſſion to ſend it out of the kingdom, which is granted on paying three quarters of a piaſtre per meaſure; and this, with the expences of the tarif, amounts to eight piaſtres. There are no duties paid on this article, either to the cuſtom-houſe, the conſul, or for brokerage; but a ſimple commiſſion of four per cent. taken on the value of the merchandize.

Salt, that natural production of the iſland, concerning which I have already ſpoken, is no longer an object of commerce with chriſtian countries, as the exportation of it is not found advantageous. The regular price of this production is three piaſtres and one fifth for a waggon load of a thouſand buſhels, which, with the expences of tarif, do not amount to four piaſtres.

This trade is carried on at preſent in Syria and at Conſtantinople. The captains of veſſels which go to Syria purchaſe the ſalt, and ſell it on their own account. This kind of traffic ſuits them ſo much the better, as their voyages to that coaſt are not very profitable. Ships deſtined for Conſtantinople ſometimes take on board a cargo of it, for want of more valuable and lucrative commodities.

The other four productions of the iſland are carob beans, tar, pitch, and planks. The Turks and Greeks reſident in the country carry on a particular trade in carob beans, which they tranſport to Egypt, and the city of Alexandria; ſo that they employ every year for this purpoſe ſeveral of thoſe European veſſels that trade to the Levant. With

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regard to the reſt of theſe productions, their deſtination is the ſame; but the trade carried on in them is of ſo little importance, that the Europeans diſdain it, and abandon it entirely to the Cyprian merchants.

Such are the natural productions of this iſland, which undoubtedly form the richeſt and moſt lucrative branch of its commerce. Let us now take a view of thoſe commodities that are brought to it from Caramania, and which it exports to the different countries of Europe.

Liquid ſtorax, or the gum of a tree of the ſame name, is brought from Caramania in ſmall boxes. The quality of ſtorax depends on its being white; and it is never perfectly ſo until it has been freed from that groſs part called the *ſemol*. In order to prove it, care ſhould be taken to make a ſmall inciſion in it with a knife, in order that the inſide of it may be ſeen; for one ought not to truſt to the ſurface, which is formed of the pureſt and whiteſt part. To this deception, which is much practiſed, the purchaſer muſt take great care not to become a dupe.

This article is tranſported to every country in Europe. The expences of tarif amount to one piaſtre three quarters for a package conſiſting of four boxes: each box contains from thirty to thirty-three pounds of pure reſin.

When the liquid ſtorax has been collected, thoſe employed in this operation ſcratch the ſides of the inciſion through which it has diſtilled; and this produces a kind of ſtorax, but very inferior in quality to the firſt. A mixture is generally made of both; and though the laſt, by falling quite to the bottom of the tree, is loaded with duſt, it is however never neglected. The ſtorax which arrives mixed in this manner from the coaſt of Caramania, is put into large cauldrons; where by the means

means of fire, and continual ſtirring, it is ſeparated from the dregs and earthy part, called the *ſemol*; and which, being thus deprived of that which formed its greateſt value, is ſold at a very low price.

Storax purified in this manner, and put into bags, is ſold to the European merchants, who ſend it to all the different countries of Europe. The expences of tarif amount to two piaſtres and a half for a bag containing a hundred and fifty or a hundred and eighty pounds.

Storax, to be perfect, muſt be fat, and of a brown colour. The goodneſs of it may be eaſily aſcertained; as nothing more is neceſſary than to take a ſmall quantity of it, formed into a paſte, and to apply it to a candle. The greater or leſs compactneſs of its parts, and its readineſs or ſlowneſs to catch fire, determine its quality.

The camels hair tranſported from Caramania to the iſland of Cyprus, is of the ſame kind as that brought from Smyrna to Europe; but a difference in the preparation of it occaſions a difference alſo in the quality. That ſent to Cyprus abounds with thoſe hairs called briſtles, which are exceedingly hard, and of no utility; but that of Smyrna is abſolutely free from them. The ſame precautions might be uſed at Cyprus as are employed at Smyrna; but the ſmall population of the iſland will not admit of a tedious operation that requires a multitude of hands. Some years ago this branch of commerce was in full vigour; and though it was not attended with very great ſucceſs in Europe, the lowneſs of the price has hitherto prevented it from becoming entirely extinct. The expences of tarif are three piaſtres and one quarter for a bale conſiſting of a little more than three hundred pounds.

The city of Nicoſia is the general magazine for the yellow wax of Caramania; and it is there that the

the merchants of the latter country enter into contracts for it with thoſe of Cyprus. It is afterwards tranſported to Larnic, and exported thence to the Chriſtian countries in caſks or packages of three hundred pounds each: the expences of the tarif amount to five piaſtres and a quarter per caſk.

The gall nuts for dying, which grow in Caramania, are of different kinds. The beſt, however, are thoſe which, on account of the prickles that cover them, are called *prickly gall-nuts*: theſe are alſo the heavieſt. They are of a deep green colour mixed with black; but there are ſome of a yellow colour, which belong to the prickly ſpecies, though they are far inferior in quality. The greater part of theſe nuts are not ſent to Cyprus, but are tranſported from Smyrna and Aleppo to different chriſtian countries. They are a production of the territory of Moſul in Diarbeck; at leaſt thoſe of that country are in the greateſt requeſt. Thoſe which are exported from Caramania to Cyprus are of a different ſpecies from the prickly kind; they are of leſs value, and may be eaſily known by their lightneſs and yellow colour. Theſe are not much eſteemed in Europe; but ſome years, when the crop of the prickly gall-nut fails, they are extremely dear. The Europeans, rendered leſs difficult in their choice by circumſtances, are obliged to ſupply by the former the deficiency of the latter. The expence of tarif amounts to three piaſtres and a half per package.

To a view of the internal and external commerce of the iſland of Cyprus, we ought doubtleſs to add that of the foreign trade which it carries on with Europe. The extent of this commerce, in reſpect to the articles imported and conſumed by the inhabitants, is neceſſarily very limited, and ſeems ſcarcely worthy the attention of a traveller. I muſt, however, mention that twenty-four bales

of

of that fine cloth called *londrins* * are ſold every year for the uſe of the French; two boxes of Florence and Ruſſian ſattin, each containing ten pieces; four boxes of Lucca ſattin, of all colours except green and black; a box of light ſtuffs in general; twenty barrels of tin, twenty bags of pepper; five thouſand pounds of the fineſt iron, from the mines of Tuſcany; a like quantity of lead; ſix hundred pounds of American indigo; and the ſame of cochineal. The profit ariſing from all theſe different articles is from fifteen to twenty per cent.

Some of theſe commodities are ſent to other countries of the Levant, but in ſuch ſmall quantities that they are hardly worth mentioning.

The greater part of the goods with which Cyprus furniſhes the Europeans, is paid for with ready money, or bills of exchange.

The bills of exchange negociated in the iſland of Cyprus are for the moſt part drawn upon Conſtantinople. This buſineſs is generally tranſacted with the governor; and the dragomans of the reſpective conſuls are the contracting parties, on paying one half per cent. which diminiſhes the expence on the drawer.

Bills on Conſtantinople are generally payable thirty days after date; and when they are at two payments, the firſt takes place at the time of the negociation, and the ſecond thirty-one days after. The expences of brokerage and permiſſion are charged by the agent to his employer.

The intereſt of money, in the iſland of Cyprus, is at the rate of twelve per cent. per annum. This is

* Londrins are a kind of cloth made in France, in the provinces of Languedoc, Dauphiny, and Provence, for the Levant trade. They are manufactured in ſuch a manner as to imitate thoſe exported from London, and thence take their name. T.

is an ancient uſage, introduced on account of the riſk incurred by lending money to the inhabitants of the country.

As the law of Mahomet confounds uſury with legal intereſt, the latter is expreſsly forbidden to the Turks. This, however, does not prevent them from lending at intereſt: but in their obligations the lender adds the intereſt to the principal; ſo that, when a hundred piaſtres are borrowed for a year, a note muſt be given for a hundred and twelve.

The only money current in the iſland of Cyprus is that coined by the Grand Signior. With regard to foreign ſpecie, there is none permitted to be in circulation but Venetian ſequins.

Before I finiſh this chapter, I muſt obſerve that more than ſix hundred merchant veſſels of different European nations touch at Cyprus every year. Theſe veſſels are employed either in conveying merchandize and tranſporting paſſengers from one part of Syria to another, or in trading with chriſtian countries. Beſides theſe, there are a great many ſhips bearing the Turkiſh flag, as well as ſhips of war belonging to the Grand Signior, and other princes. During my reſidence in the iſland, there arrived here, in 1761, one Venetian ſhip and two frigates, under the command of M. Foſcari, and another under that of M. Alviſe Riva; in 1762, a Venetian ſhip and frigate, commanded by M. Foſcari; and two French ſhips, one frigate, and two galleys, commanded by Mr. De Bon; in 1763, a Venetian frigate, under the command of M. Molino; and, in 1766, a French ſhip of war, and two frigates, under the command of de Beaufremont, prince de Leſtinois; and a Venetian frigate commanded by M. Zeno.

The principal object of theſe European ſhips of war which viſit the different ſea ports of the Levant, is to obſerve the ſituation of their factories,

to

to correct abuſes in them, and to cauſe the ſubjects of thoſe ſovereigns to which they belong to be properly treated. The Turks ſhew a great reſpect for the flags of Chriſtian princes.

I have never beheld, without finding my ſoul elevated, the ſucceſs and flouriſhing ſtate of a commercial city. The love which I bear to all mankind unites in my heart every emotion of pleaſure, when I ſee a multitude of people happy and contented; ſo that at public ſolemnities the tears involuntarily ſtart from my eyes, and indicate the joy which I experience. Can any mind, however little it may be ſuſceptible of ſenſibility, not feel an intereſt in the ſpectacle exhibited by numerous individuals laying the foundation of their private fortunes on the noble baſis of the general welfare; exerting their induſtry to promote the proſperity of their families: tranſporting from foreign countries whatever their own may be in want of; and in turn diſpoſing of their ſuperfluities in thoſe remote regions? Nature, indeed, by diſtributing her bleſſings over the different parts of the world, ſeems to have had in view this grand correſpondence of mankind; and hence it happens that all the inhabitants of the univerſe are dependent on each other, and that the moſt diſtant countries are brought together by the magic of their common intereſt. Every clime has ſome production peculiar to it: a certain kind of food grows ſometimes in one, and the ſeaſoning proper for it in another. The fruits of Portugal are corrected by the production of Barbadoes; and the infuſion of a plant from China is ſweetened by the juice of an Indian cane.

Our European cups are perfumed by the Philippines. The dreſs of a lady of quality is often compoſed of articles brought from a hundred different countries.

countries. The thick fur that ſecures her hands from the ſeverity of the cold; and that light inſtrument, the artificial ventilations of which, for want of the zephyrs, preſerve the freſhneſs of her complexion, come from oppoſite extremities of the earth. The ample ſilk veſtment which covers her ſhoulders, and the light gauze that adorns her breaſt, are ſent, one from the torrid zone, and the other from below the poles. Her brocades are brought from the mines of Peru; and that rich diamond collar, of which ſhe is ſtill prouder than of her charms, has, before it came into her poſſeſſion, traverſed the vaſt empire of the Mogul.

CHAP.

CHAP. XXII.

OF THE DIFFERENT CONSULS IN THE ISLAND OF CYPRUS, AND THE SEA-PORTS OF SYRIA.

THE French conſul is ſtyled Eſquire, and Counſellor to the King; and in all public or private ceremonies he takes precedency of the reſt. One of the duties of his office is, to protect the ſubjects of his Chriſtian Majeſty, and all the Europeans who have no particular conſul of their own. The officers under his direction are—

Firſt, A deputy, or a kind of treaſurer and inſpector of the national bank, elected every year by the merchants. On the death of the conſul he aſſumes the title of Proconſul, until he receives inſtructions from his court.

Secondly, The chancellor of the conſulſhip, who exerciſes that office by virtue of a brevet from the king. He is the only perſon, except the conſul, who has a right to wear a ſword.

Thirdly, The principal dragoman, or interpreter of the oriental languages, and two inferior ones.

The authority of the French conſul is without doubt the moſt extenſive. He commands in the name of the king; and by this name every thing is done, and all are obedient. Should it be neceſſary to deliberate upon any matter that may concern the intereſt of the nation, the conſul convokes an aſſembly compoſed only of merchants, and the affair is decided by a plurality of voices.

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The Engliſh conſul, though dependant on the Levant Company, muſt be confirmed in his dignity by a diploma from his Britannic Majeſty. This conſul, in virtue of letters patent tranſmitted to him from the ambaſſadors of different ſovereigns at Conſtantinople, is alſo vice-conſul of the empire, Tuſcany, Denmark, and Holland. His authority however is very limited; for, in chaſtiſing offenders, he cannot exceed the boundaries of certain ſlight puniſhments. Some great crime, prejudicial to the honour of his nation, muſt be committed, before he can condemn any perſon to exile. He takes care alſo that no one ſhall embrace the Mahometan religion. In ſuch a caſe, having ſeized the apoſtate, he carries him before the tribunal of the chancery; and the proceſs is terminated by the baniſhment of the culprit. This conſul, beſides the Engliſh chancery dependant on the Levant Company, holds one alſo called the Tuſcan chancery, approved and confirmed by the internuncio of the empire at Conſtantinople. The affairs of the Italians and Imperialiſts are determined in this tribunal; but thoſe of the Danes and Dutch are referred to the Engliſh.

Beſides the appointments which the Engliſh dragoman receives from the Levant Company, the conſul, on account of the ſervices which this interpreter renders to other nations, aſſigns him a yearly ſalary from his own treaſury.

The kingdoms of Naples and Sicily had for a long time a conſul each; but all their affairs at preſent are under the direction of the Venetian conſul.

The juriſdiction of the latter is attended with this peculiarity, that it extends a great way on the Syrian coaſt, from Jaffa to Tripoli; where there are proconſuls choſen by him, and who act in conſequence of his authority.

The Neapolitans, Sicilians, and Swedes are under his protection, by the recommendation of their reſpective ambaſſadors at the court of Conſtantinople. The chancellor of the conſulſhip of Venice muſt be a Venetian, appointed and paid by the republic.

The conſulſhip of Raguſa has been aboliſhed four or five years; and the affairs of that petty ſtate are now referred to the French chancery.

The arrival of a new conſul in the iſland of Cyprus is attended with no little ceremony. This event is firſt announced to his countrymen; after which, the vice-conſul gives notice of it to the other conſuls, who immediately hoiſt the ſtandard of their ſovereign, and at an appointed hour ſend their chancellor, with a dragoman, and a company of janiſſaries, to receive him on the ſhore, where all the people of the ſame nation are aſſembled. The new conſul, followed by a numerous train, repairs then to the conſular palace, where he is complimented by the dragoman, in the name of all the conſuls, which terminates the ſcene.

Theſe conſuls, beſides a diploma from their ſovereign, have alſo one from the Ottoman Porte, which gives them the title of *bailos-bey*, equivalent to that of Ambaſſador.

The conſul, immediately after he lands, ſends the principal interpreter to Nicoſia, the capital of the kingdom, to inform the governor of his arrival, of the protecting authority with which he is veſted, by the ſpecial mandate of his ſovereign, and of the diploma he has received from the Porte. The governor in his turn compliments the conſul on his new dignity, and diſmiſſes the interpreter. When the latter comes back, the conſul makes known the character in which he appears, according to the uſual forms. After publiſhing a proclama-

proclamation, the letters patent of his ſovereign are read; the different conſuls, accompanied by their countrymen, go and compliment him, and he repays their viſit with the ſame ceremonial. All this is not done, until the day and hour moſt convenient for the parties have been reciprocally agreed upon and ſettled. The preſents which the conſuls are accuſtomed to give to the agents of government are called conſular and national expences. Theſe preſents amount to four hundred piaſtres of the Grand Signior's coin, which make about an hundred ſequins of Florence. To this we may add the ſalaries of the dragomans and janiſſaries, which amount to about a hundred ſequins more.

Among the extraordinary expences, are ranked all thoſe which reſult from controverſies between the Europeans under the protection of the conſuls, and the Turkiſh tribunals. If theſe controverſies affect the honour of the nation, and if the accuſed perſon is poor, he is aſſiſted by money from the public treaſury. The arrival of a baſhaw occaſions alſo expence; and the preſents uſual in ſuch circumſtances conſiſt of a few pieces of ſtuff, worth about a hundred and fifty ſequins. There are ſome preſents likewiſe that muſt be given to the captains of thoſe ſhips of war belonging to the Grand Signior, which anchor near the town of Salines.

The captains and officers of a ſhip of war, during their reſidence here, are admitted to the conſul's table. The conſul therefore is allowed ten piaſtres a day for each veſſel armed for war, as long as it remains in the iſland. The Engliſh conſul advances the money; and the Levant Company reimburſes him every year, on preſenting his account. The Venetian conſul does not enjoy

the ſame privileges, for he muſt treat them at his own expence.

One of the greateſt obligations of the conſuls in Turkey, and that to which they are expreſly bound in the moſt formal manner is, to obey the orders, and promote, as far as lies in their power, the intentions of their ſovereign; to cauſe him to be reſpected in their perſon; and to be active in protecting ſuch of their own countrymen, or foreigners, as may be recommended to them.

No conſul can ſupport the ſubjects of another prince, to the detriment of their own conſul; but in caſe of a purſuit, he is obliged to open to them the doors of his palace; which, in the eyes of the Turks, is an aſylum that cannot be violated.

They muſt not defend the rajas againſt the ſubjects of the Grand Signior, but by virtue of a ſpecial mandate from the Porte. This order, renewed in 1766, was received by Soliman Effendi, then governor; who gave notice to all the conſuls to ſend their dragomans to Nicoſia to hear it read. The conſuls having aſſembled, unanimouſly replied, that the governor muſt know the place of their reſidence; and that, if he had any order from his ſovereign to communicate, he might ſend it to the tribunal of Larnic, where they would cauſe their dragomans to attend. The governor, ſtruck with this bold anſwer, thought proper to comply; and for the future, he ſeemed to pay more reſpect to the envoys of the Chriſtian princes.

The conſuls may ſettle ſuch differences as ariſe between thoſe under their protection and the natives, and alſo thoſe diſputes which the former may have with the ſubjects of another nation. In ſuch a caſe, however, there muſt be an agreement between the conſuls; an arbiter is then choſen, but the parties are not obliged to acquieſce in their determination; for they cannot deprive them of that

that right which every client has, of appealing to his real judges.

A new governor is received by the conſuls with a great deal of ceremony; and the latter muſt ſend their dragomans and janiſſaries to the city where he reſides, to compliment him in the name of their reſpective nations. It ſometimes happens that the governor, not ſatisfied with theſe compliments, requires the conſuls to pay him a viſit in perſon, on a certain day which he mentions: but in that caſe, it is neceſſary that he ſhould be at Larnic. Viſits of this kind he never returns. The ſame ceremonies are neceſſary when a baſhaw lands in the iſland.

The digdaban, on the contrary, when he comes to take poſſeſſion of the government of Larnic, muſt, as well as the cadi, pay the firſt viſit to the conſuls, who receive him with all their countrymen: but the conſuls are not obliged to return it.

When a child is born to the Grand Signior, the conſuls muſt unite in the public demonſtrations of joy. They illuminate their palaces, and thoſe under their protection illuminate their houſes for three days. One of the halls of the conſular palace is converted into a kind of public coffee-room, where liquors are ſerved out to every perſon who chooſes, whether Chriſtian or Mahometan. In the year 1762 I was preſent at a feſtival of this kind, when the joy of the conſuls and of all the Europeans was manifeſted by artificial fireworks, entertainments, balls, and ſports of every kind. All the conſuls diſplayed their different flags, and ſent their dragomans and janiſſaries to the governor, to teſtify how much they were intereſted in the happy event.

A conſul, even when he goes to pay a private viſit, has a janiſſary always to walk before him; but

but on public ceremonies, he is attended alſo by a dragoman.

Their concord and good intelligence one with another tend greatly to preſerve that reſpect which they receive from the public; and it is this ſalutary unanimity which gives ſo much force to their remonſtrances and complaints againſt the oppreſſive acts of an arbitrary government, which dreads nothing ſo much as this happy agreement in their repreſentatives.

Between two belligerent nations, all public connection ceaſes. In the laſt war, therefore, between France and England, the duties of the Engliſh conſul were diſcharged by the Italian chancellor and dragoman.

The moſt important and curious viſit is that paid to the governor, which is generally at an appointed hour. The conſul firſt ſends, by his dragoman accompanied with a janiſſary, a preſent conſiſting of certain veſtments, made of ſome kind of cloth or ſtuff. When the hour arrives, all thoſe under the conſul's protection aſſemble; and they ſet out, preceded by two janiſſaries, clothed in long ſcarlet robes bordered with black, and having their heads covered with caps. Theſe are followed by the dragomans; after whom comes the conſul; and his dependants cloſe the rear. When they arrive at the governor's palace, the conſul is received by one of his miniſters at the gate, and introduced into the hall of audience; at the entrance of which the ſciauſces and ciocadars are ranged in order. The conſul having taken his ſtation, the governor comes forth from another hall; and as ſoon as he appears, the ſciauſces cry out with a loud voice, *Ia-Allah*, or may God preſerve our maſter. The conſul places himſelf upon a high ſeat which he brings along with

with him from his palace; and the governor ſits down on a ſopha, which is a kind of eaſy chair, covered with a canopy made of printed callico, or cloth embroidered with gold. On one ſide, though at ſome diſtance, ſit the other Europeans; but the Turks and ſervants remain ſtanding. The governor is ſurrounded by the ciocadars and ſciauſces, whoſe attitudes ſhew reſpect, or rather ſervility. They have their right hands on their breaſts, and their eyes continually fixed on the deſpot, to be ready on the leaſt ſignal; for they are ſo well acquainted with his character, or rather the uſages of his court, that a wink, a look, or even a ſimple geſture is ſufficient to make them comprehend what he means. The firſt compliments are made without the conſul or his people uncovering. They only apply the right hand to the left ſide of the breaſt, and gently incline the body. The governor ſtretches forth his hand, for the conſul to kiſs it; and when this is done, they enter into converſation; the ſubject of which, generally, is the different ſovereigns, and the public and political affairs of Europe. One of the ciocadars, with one knee on the ground, afterwards ſpreads a taffety cloth over thoſe of the governor, and gives another to the conſul; but inſtead of kneeling, he only ſalutes him with reſpect when he preſents it. Some ſweat-meats are then ſerved up, of which the Europeans partake in their turn, and immediately after theſe comes coffee, prepared according to the manner of the orientals: that is to ſay, without ſugar, and in ſmall cups which are never entirely filled; for, in the opinion of the Mahometans, this would be an offence againſt civility. The entertainment is concluded by a ſpecies of cordial, which exhales a very ſtrong odour of amber and muſk.

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The converſation continues as long as the conſul's company proves agreeable to the governor. At length two ciocadars arrive, one bearing a vaſe of roſe water, with which he gently beſprinkles the hands and face of all thoſe preſent, beginning with the governor and the conſul; and the other diſtributes the perfume, which is a ſignal readily underſtood. In the Levant this is a genteel method of diſmiſſing viſitors. The conſul, therefore, riſes up; and having received a preſent of ſome muſlin handkerchiefs, which are diſtributed alſo among the other Europeans, he retires, while the governor remains on his ſeat without waiting on him to the door.

A viſit to a baſhaw is conducted almoſt in the ſame manner; but with this difference, that his court is more numerous, and that the conſul only is permitted to ſit down in his preſence. It is attended alſo with a concert of different inſtruments, ſuch as drums, hautboys, flutes, trumpets, horns and pſalteries.

The digdaban and the cadi, when they come to take poſſeſſion, the one in quality of commiſſary, and the other of his judicial office, firſt pay a viſit to the conſul, at which the ſame ceremonial is obſerved. The digdaban, for example, having fixed on the hour with the conſul, repairs to his palace on horſeback, accompanied by three or four ciocadars; and having entered the court, diſmounts in his half boots, which are not taken off till he is ſeated on a ſopha deſtined for that purpoſe in the hall of audience. The conſul, with his officers and attendants, receives him there ſtanding, and with their hats on their heads. The digdaban then ſits down, while all the company do the ſame; and after the firſt compliments they begin to converſe by means of an interpreter. A janiſſary

janiſſary preſents to the digdaban in ſucceſſion a pipe, tobacco, ſweet-meats, coffee, and lemonade, or ſomething elſe of the like kind; and the conſul diſmiſſes him in the Turkiſh manner, by the aſperſion of roſe water and a little perfume of aloes. The digdaban's ſlaves having put on his half-boots, he immediately retires, and the conſul and his people remain in their places; but the dragomans accompany him to the door, and pretend to ſupport him with their arms when he mounts on horſeback.

Some days after, the conſul with all his people returns the viſit; and the ſame order almoſt is obſerved as in going to wait on the governor. The janiſſaries, however, inſtead of caps, have only plain turbans. The digdaban, or the cadi, receives the conſul in perſon, and does not make him wait, like the governor or a baſhaw. I have already ſpoken of the divan, or ſopha, which is the name given in the eaſt to certain parts of a hall raiſed one or two palms above the level of the floor. Over this ſeat is ſpread a carpet; and the back part of it is ſtuffed, and covered with printed callico, or ſome other light kind of cloth. On this vaſt bench, which by a kind of partitions is divided into ſo many diſtinct ſeats, the Turks converſe, eat, and often even ſleep. The word divan among the Turks ſignifies properly a council hall, or a kind of exchange where public affairs are diſcuſſed.

It is the duty of the conſuls in the Levant to watch over the ſafety of the country in which they reſide, as well as over that of its environs. On the ſlighteſt appearance of the plague, they muſt give information to the miniſters of their reſpective ſovereigns, in the letters which they tranſmit to them by European veſſels: the ſmalleſt negligence

gence in this reſpect is inexcuſeable. There are no more, as I have ſaid, than three conſuls eſtabliſhed in the iſland. All trade is forbid to thoſe of France and Venice; but the Engliſh conſul on this head enjoys perfect liberty. On the death of a conſul, a chancellor, a dragoman, or any merchant, the flag is diſplayed on the conſular palace; and intelligence of this event is conveyed to all the conſuls, who repair to the houſe of the deceaſed, and accompany the body to the grave. If it be a conſul, the janiſſaries appear with their diſtinguiſhing badges: if it be an archbiſhop, the conſuls are contented with ſending to the funeral ſome of the officers belonging to their palace.

CHAP.

CHAP. XXIII.

OF THE DIFFERENT OFFICERS BELONGING TO THE CONSULS, AND THEIR VARIOUS FUNCTIONS.

THE chancellors of the conſulſhip are generally natives of that nation the intereſts of which they defend. Their buſineſs is to keep a regiſter of all the acts that proceed from the chancery. They muſt examine the commiſſions of all captains, and deliver diſpatches to the European veſſels, together with paſſports. They are permitted to take copies of different acts; but to be authentic, they muſt be ſigned and ſealed with the ſeal of the chancery. The conſul, after having verified the chancellor's minutes; adds his own ſignature; and the copy having thus gone through every formality, becomes an irreſiſtible proof in the tribunals. Theſe chancellors, by the nature of their functions, may be conſidered as ſecretaries to the conſulſhip. The chancellor of the French conſulſhip is conſtituted by virtue of a brevet from the king: the reſt are choſen by the conſuls, and confirmed by the ambaſſadors of their reſpective nations. At Conſtantinople they are next in rank to the conſul; and walk always at his ſide, both in private viſits and public ceremonies.

The dragomans, or interpreters of the oriental languages, whoſe buſineſs is to explain converſation, and tranſlate languages, receive for theſe ſervices

vices a certain allowance from the court, or the conſul.

Theſe dragomans muſt never be abſent from the conſular palace; and a great part of their employment is, to give a faithful tranſlation of the conſuls letters to the governors and judges. When any of the conſuls grants a public audience to a Turk, however well verſed he may be in the oriental languages, he muſt ſpeak to him in his own, and the dragoman muſt give an explanation of it to the mahometan. A dragoman, who is the bearer of any order or letter, muſt be accompanied by a janiſſary. Beſides common dragomans there are ſome of another kind, who have a diploma from the Porte, and are ſubject to the Grand Signior. He makes a preſent of them to ambaſſadors, who diſtribute them throughout the different conſulſhips of the Levant. They are generally Greeks, Armenians, or Jews; and their diploma coſts them five hundred ſequins. This diploma renders them ſubjects to thoſe to whom they are given. From that moment they are exempted from all obedience to the Grand Signior, and freed from the oppreſſion of his miniſters. It is to be obſerved, that this protection is extended even to their wives and children; but when the huſband is dead, his family are again ſubject to their former ſovereign. Their obligations are confined to their acknowledging the conſul for their protector; and to paying him due reſpect upon every ſuitable occaſion. The ſervices which they render to the conſul are, upon their part, voluntary acts, which he cannot compel them to perform.

The dreſs of the dragomans reſembles that of the Turks; but, inſtead of a turban, they wear a cap bordered with ſable's ſkin, or with the fur of ſome other animal.

The

The janiſſaries are Turkiſh ſoldiers, who ſtand as ſentinels at the gates of the conſuls' palaces. They alſo walk before them when they appear in public, continually beating the ground with a ſtick, which is a ſignal for the people to file off, and make way for the conſul. Each conſul has, generally, two of them in his pay, whom he chooſes himſelf; but not without firſt giving notice to the janiſſary their general. He may even keep a greater number, provided he pays them.

CHAP. XXIV.

DUTIES OF THOSE UNDER THE PROTECTION OF THE CONSULS, AND OF CAPTAINS OF SHIPS WHEN THEY ARRIVE IN PORT.

THE moment the ſubject of any European prince has claimed the protection of the conſul, the latter becomes as it were his ſovereign; and he muſt pay him every deference and reſpect. Theſe external teſtimonies of dignity make a great impreſſion on the minds of the Turks; and the eſteem in which they hold a nation is always proportioned to the veneration entertained by the ſubjects of that country for the conſular dignity. Every time that a perſon, under the protection of a conſul, refuſes to obey when ſummoned before him, he is guilty of a fault, for which he is liable to be puniſhed. He is obliged alſo, on the commencement

ment of every year, to renew his teſtimonies of reſpect and attachment towards him.

He muſt likewiſe pay with the utmoſt punctuality the conſular dues, thoſe of the chancery, and other impoſitions of the like kind. Theſe the conſuls receive, as they are intruſted by their reſpective ſovereigns with the power of impoſing them.

If any of the Europeans are under the neceſſity of having recourſe to a Turkiſh tribunal to obtain juſtice, they are obliged to give notice to the conſul, and to requeſt his permiſſion.

If any differences ariſe between the Europeans, and if the affair cannot be amicably ſettled, he muſt endeavour to bring about an accommodation, and adminiſter ſtrict juſtice between the parties.

If an European goes into the country on a journey, the conſul muſt be made acquainted with his departure, and with the place which he intends to viſit, that he may be able to inform him of any diſaſters which may happen at his habitation during his abſence.

An European cannot marry without the conſent of the conſul; and this is granted only to commercial people, or to thoſe who are known to be in eaſy circumſtances; the woman alſo muſt be an European, or under the protection of ſome Chriſtian prince; for every European is expreſsly forbidden to marry a Mahometan woman. If, notwithſtanding this prohibition, a marriage is conſummated, the man by this act becomes a ſubject of the Grand Signior, and liable to be taxed in the ſame manner as the Turks. If he refuſes, the conſul, freed from all care on this head, withdraws from him the protection of his prince, and leaves him expoſed to all the ſeverity of the Ottoman

man juſtice. To the French, marriage of every kind is forbidden in the Levant. In caſe of diſobedience, the conſul, two months after the marriage is declared, ſignifies to the contumacious couple, that they muſt tranſport themſelves to France: they have no other alternative therefore but to ſubmit.

Every European here may carry on trade both wholeſale and retail: but the French muſt be authorized by a certificate from the Chamber of Commerce at Marſeilles. This permiſſion is not extended beyond the period of ten years, at the expiration of which thoſe who enjoyed it are obliged to return to France. People of other nations may remain in the iſland as long as they chooſe. When an European arrives here, he preſents himſelf before the conſul, and tells him the motives that induced him to viſit the iſland. If he is a vagabond, or a perſon of a bad character, the conſul does not fail to take the firſt opportunity of getting rid of him, and of ſending him back to Europe.

When the captain of a veſſel lands on this iſland, he does not immediately go to his correſpondent, but to the conſul's palace; where he gives an account of the place from which he came, as well as of the intention of his voyage; and delivers ſuch letters as he has brought with him: he muſt alſo ſhew his commiſſion and paſſport. If it be inconvenient for him to carry theſe papers along with him, the conſul ſends his chancellor to examine them on board his ſhip. In Syria, however, where ſhips, during their ſtay at any place, always remain in harbour, the conſuls cannot compel a captain to carry his papers out of his ſhip, on account of the danger he might run of being obliged to leave them, ſhould he be under the neceſſity of quitting the harbour in ſtormy weather.

A captain

A captain muſt be well acquainted with every part of his duty; for ignorance in this reſpect, which is culpable in every country, is attended here with the moſt diſagreeable conſequences. Every thing is heavy under ſo rigorous a government, where the ſovereign's authority is felt only by the weight of his ſceptre. The conſuls, therefore, have occaſion for all their vigilance to prevent continual complaints againſt thoſe veſſels, the greater part of which are employed in the ſervice of the Turks, for tranſporting from one place to another goods, paſſengers, and pilgrims; as the captains of them have often, by their imprudence in commercial matters, done a hurt to their national flag.

The cuſtom of returning every three years to Europe, to renew their letters-patent and paſſport, were it not now fallen into diſuſe, would obviate many inconveniences very common in Syria, to which the greater part of theſe ſhips are freighted. If a veſſel attacked by the plague anchors in the roads near any town, or is preparing to enter the harbour, the crew, before they go on ſhore, muſt make a ſignal for the neceſſary aſſiſtance. Though government employs no precautions here in the time of the plague, the conſuls oppoſe the landing of thoſe infected, unleſs the country itſelf at that time is ravaged by this deſtructive ſcourge.

In 1764, when Cyprus enjoyed the moſt perfect ſalubrity, a French veſſel, half loaded, but infected with the plague, which ſhe had caught at Conſtantinople, arrived at the iſland. All the ſailors had died except three, whom the conſul ordered, in the name of the king, to remain in the roads, and not to come on ſhore till the end of forty days. In this interval two of them were carried off by the diſeaſe, and the third only eſcaped. Some people having

having afterwards gone on board the veſſel to clean it, to remove the goods, and to take an inventory of the cargo, one of them died whilſt they were turning over the various articles; and it was then diſcovered that the veſſel and all the goods were infected. The precautions taken on this occaſion ſaved the iſland, which had been exempted from this horrid diſtemper ſince the year 1760.

A veſſel, when ſhe quits any country where the plague prevails, whatever be her deſtination, muſt take a certificate of health; and on the ſlighteſt ſuſpicion of her being infected, the captain is obliged, before he has any communication with the inhabitants, to give notice to the conſul, and to follow ſuch regulations as he preſcribes.

CHAP. XXV.

AN ACCOUNT OF THE PLAGUE WHICH IN 1760 RAVAGED THE ISLAND OF CYPRUS, THE CITY OF ACRE, AND ALL SYRIA.

IN the month of January 1760, I ſet out from Leghorn, in order to go to Cyprus, which I reached after a ſhort and agreeable voyage. My pleaſure, however, was not of long duration; for on the 3d of February, the day of my arrival at the iſland, I learned that this country was infeſted with the plague; and the towns of Salines and Larnic, ſtill free from this terrible ſcourge, beheld it, not without terror, exerciſing its ravages in the city of Nicoſia, where ſome new victim fell a ſacrifice every day to its fury. The picture of the whole iſland a prey to inevitable deſtruction, was continually before their eyes; and the evil had already extended itſelf to the maritime regions, which, on account of their greater population, tended more to increaſe the progreſs of this deſtrous diſtemper. The conſuls, merchants, and Europeans in general, were therefore extremely cautious in holding any intercourſe with them. Several ſequeſtered themſelves entirely from all ſociety: others were preparing to ſhut themſelves up in their houſes, and to condemn themſelves to voluntary impriſonment, until it ſhould pleaſe Providence to deliver the kingdom. On the approach of a danger which I had hitherto conſidered as at a diſtance, I was, I muſt own, not a little alarmed:

alarmed: but as I was obliged to go on ſhore, an European adviſed me to be on my guard, to approach no perſon, and to touch nothing ſuſpicious. He aſſured me alſo that the town of Salines, and the city of Larnic, had not yet experienced any ſymptoms of the diſeaſe; but that their correſpondence with the capital would render it impoſſible for them to avoid it. 1760

As ſoon as I landed, I paid a viſit to the conſul, which is a duty impoſed by cuſtom on all ſtrangers who arrive here. In my way, I carefully avoided every perſon whom I met; and they, in their turn, ſeemed to be actuated by the like fear, and to employ the ſame precautions as myſelf. It was really a diſtreſſing ſpectacle, to ſee the mutual horror inſpired by people who a little before were united in the ſtricteſt bonds of friendſhip. The conſul received me in a very gracious manner; and I had the honour of being invited to dine with him. When I waited upon the French conſul, attended by ſome people in whom I could confide, he converſed with me from within his palace, and next day I partook of a repaſt with him. Theſe were the only perſons whom I could ſee: the other conſuls, and the greater part of the merchants, ſhut up in their houſes as in citadels, would not have ſhewn themſelves for the whole world.

The ſame evening I went to take leave of the Engliſh conſul: but this gentleman, to whom I had hitherto enjoyed free acceſs, thought proper to redouble his precaution; for he had juſt heard that three of the inhabitants of the town were attacked by the plague. As for me, I went and paſſed the night on board the veſſel in which I had taken a paſſage hither.

Next morning, having buſineſs with the French conſul, I returned to the town, where the danger was now increaſed. Of the three infected people

two had died, and the third was exceedingly ill. The contagion, beſides, had made a very rapid progreſs; and ſeveral others found themſelves attacked by violent ſymptoms. On going to the houſe of the Engliſh conſul, I was refuſed admittance; but I ſpoke to him through thoſe poſts with which the conſuls, on ſuch melancholy occaſions, are accuſtomed to barricade their palaces. The French conſul, who was leſs timorous, gave me an audience. He informed me that this ſcourge had begun to declare itſelf two months before on the coaſts of Syria, and in the interior parts of the country; but that the long lapſe of time ſince the laſt plague had leſſened the vigilance of the inhabitants, whoſe fatal ſecurity had converted a particular misfortune into a general calamity. It may readily be conceived how much I was afflicted by this intelligence, as I intended to viſit almoſt every port in the Levant. I however reſolved to reembark with the firſt fair wind, and to quit this ſolitary iſland; entertaining a hope, though perhaps in vain, that I ſhould be more fortunate in Syria. The ſame evening, therefore, I took leave of the Engliſh conſul, and did not again return to Larnic.

The iſland of Cyprus had for thirty years been free from this ſcourge, ſo rapid in its progreſs, and ſo terrible in its conſequences, when the unhappy remains of a Turkiſh veſſel, driven on ſhore near Paphos, diſturbed its happy tranquillity. The city of Nicoſia, where the unfortunate ſailors found an aſylum after their ſhipwreck, was the firſt victim of its imprudent generoſity. The deſtructive diſorder, diffuſing its baleful influence every where around, ſoon overſpread the greater part of the iſland, and did not loſe its fatal activity till it had ravaged the country for ſix months, and ſwept off above twenty thouſand inhabitants.

On

On the 8th of February I quitted the harbour of Salines, and next morning anchored in that of Caipha, on the coaſt of Syria. I wiſhed to have proceeded to the city of Acre, which is eight miles diſtant from Caipha towards the north; but the harbour at that ſeaſon is not tenable.

My firſt care on my arrival being to learn whether the plague prevailed in that country, I was informed, not without a conſiderable degree of alarm, that this ſcourge in its greateſt activity, added to ſeveral ſhocks of an earthquake, had occaſioned great deſolation not only in the town and territories of Acre, but in the whole extent of Syria, as far as Antioch; and that this city had ſeen thoſe buildings thrown down which had reſiſted the violent earthquake that had happened in the year 115 of the chriſtian æra, under the empire of Trajan.

I remained on board till the 22d of February, hoping that time would bring ſome alleviation of theſe evils: but matters, inſtead of becoming better, grew every day worſe. Tired at length of waiting in anxious ſuſpenſe, I cauſed the bark to put to ſea, in order to go to Acre, where I ſhut myſelf up in an apartment in the French quarter. Here the inhabitants converſed with me only at a diſtance. I might indeed have been permitted to mix with them by ſubmitting to a proof of twenty days; but I preferred my ſolitude, though I was not altogether alone. I was accompanied in my retreat by three people belonging to my veſſel, who ſhared with me in all my petty domeſtic embarraſſments. Each in ſucceſſion took upon himſelf ſome family operation; and the pleaſantries occaſioned by entering into theſe minutiæ, ſo new to us, made us ſometimes forget our fears. Our communication with our neighbours was confined to receiving proviſions, and other things of the ſame

ſame kind, which had not been infected by the contagion.

The firſt day appeared exceedingly diſmal and melancholy. The tediouſneſs of ſo cloſe a confinement; the tears and lamentations of thoſe who were interring in heaps the unhappy victims of the malady; the fear of another earthquake; the ſtill greater terror of bearing in one's boſom the deſtructive germ which had expanded with ſo much fury in the reſt of the city; and the cries of deſpair which were ſucceeded by the ſilence of the dead—all preſſing into the troubled imagination, would have daunted the minds of the moſt intrepid. It was during this time of mourning that cuſtom appeared to me to be the true gift of Heaven: it renders us in ſome meaſure inſenſible to pleaſure, it is true; but it blunts our feelings, and renders us leſs ſuſceptible of pain. My agitation, however, was at length calmed; and the ſame ſpectacle continually recurring, ſuffered me to recover the uſe of my reflection, and ſufficient power of mind to make obſervations. I therefore ſtudied the origin, progreſs, ſuſpenſion, and final decline of this terrible ſcourge, by keeping a daily journal of its ravages, as well as of the care and precaution employed by thoſe who ſequeſtering themſelves thought they ſhould be able to eſcape its fury. With the method practiſed by the French I am, above all, well acquainted; for, beſides other opportunities, I had the advantage of being able to follow it with my eyes. As my remarks may induce ſome happy and benevolent genius to purſue the ſame ſubject, and to make ſuch diſcoveries as will prove highly beneficial to mankind, I ſhall here give the ſubſtance of them.

As Syria had for thirty years enjoyed the greateſt ſalubrity, the inhabitants had loſt every idea of this ſcourge, which had formerly been ſo deſtructive

deſtructive to their country. An epizootic diſorder, however, which broke out among the cattle, and particularly among the ſheep, in 1748, made them at length entertain ſome apprehenſions for themſelves. The year following they were ſtill further alarmed by ſeveral ſhocks of an earthquake, and the whole coaſt was covered with ruins. Theſe ravages they conſidered as ſo many forerunners of the plague, eſpecially as that which happened in 1730 had been announced by the like diſaſters. Their conjectures were indeed ſoon realized: in the month of December 1759 a fever, which was characteriſed under the name of malignant, broke out in the iſland. But this error was not of long continuance; for the plague declared itſelf in 1760, and in a few days infected the whole city of Acre. The plague does not reſide in Syria, nor is that the place where it generally begins. It receives this fatal preſent from Egypt; and its uſual ſeat is Alexandria, Cairo, or the environs of Damietta. The plague of which I now ſpeak came, at the ſame time, from Cairo and Alexandria; to the latter of which it had been brought from Conſtantinople. This ſcourge, when it comes from that metropolis, as well as from the cities of Smyrna and Salonica, acquires a peculiar malignity; and its activity never expands itſelf with more fury than in the plains of Egypt, which it overſpreads with incredible rapidity. Travellers, and ſhips which tranſport goods from one place to another, are its uſual vehicles. It is obſerved that this plague, ſo deſtructive to Egypt, ſeldom attacks Syria; but that the latter in its turn has every thing to dread from the influence of a plague hatched in the boſom of Egypt.

Every European, on the ſlighteſt appearance of this ſcourge, after making ſuch preparations, and taking

taking ſuch precautions as are uſual on the like occaſions, ſhuts himſelf cloſely up with his whole family.

The Mahometans alone, more intrepid, go abroad as uſual; keep up the ſame intercourſe with one another; give each other ſuch aſſiſtance as may be neceſſary; and often fly to the relief of a chriſtian, when deſerted by his friends. This intrepidity ariſes from the belief which they have that the decrees of Providence are unalterable, and that the execution of them cannot be ſuſpended by the vain precautions of men.

The Mahometans of Syria, leſs familiarized with this ſcourge, make uſe however of ſome precautions, which upon this occaſion they augmented. They publiſhed an ordonnance forbidding every veſſel attacked by the plague to enter their ports: but their vigilance in this reſpect was ſo remiſs that it was not ſufficient to prevent the contagion.

The governor of Acre checked the progreſs of this plague, by giving the inhabitants the means of withdrawing from its ravages: and theſe means, though abſolutely contrary to the dogmas of the Mahometan religion, were eagerly embraced. The Europeans became their models: and the governor, after deriving from them every neceſſary information, ſhut himſelf up, after their example, together with his numerous family.

The muphti alone, born the protector of the Mahometan law, cannot imitate a conduct which that law condemns. Inſtead of ſhutting himſelf up with ſilence in a prudent confinement, he thundered forth againſt this new method; reproached the governor for his conduct; and, having treated him as an impious perſon, concluded by threatening him with all the vengeance of Heaven. The governor, however, only laughed at

at this pious folly of the muphti, and ſent a detachment of ſoldiers to impoſe a fine on him of two hundred and fifty ſequins, for having dared to aſcribe to him, in matters of religion, an ignorance, from every ſuſpicion of which his age ought to ſecure him. This was attacking the pontiff on the weakeſt ſide, and the moſt effectual means of ſhutting his mouth.

In Syria, as well as in Egypt, the plague begins in winter; acquires new vigour in the ſpring; and decreaſes very ſenſibly with the great heats, about the commencement of June. Thoſe attacked by this malady may then be cured: as it daily loſes its activity, few of them die; and, for this reaſon, all the Europeans quit their houſes on St. John's day, and repair to church to ſing the *Te Deum*, and return thanks to the Almighty for their deliverance.

The plague of 1760 was one of the moſt malignant and fatal that Syria ever experienced. It ſcarcely made its appearance in any part of the body when it carried off the patient. The uſual ſymptoms were, a loſs of appetite; a pain in the ſhoulders; a very violent head-ache, accompanied with a delirium, vomiting, and a moſt excruciating pain in that part where the tumour, by which the plague is characteriſed, was about to break forth. One only of theſe ſymptoms was ſufficient to make the Chriſtians prepare for death. Every Catholic attacked by this diſorder muſt be attended by a prieſt, who, having taken every poſſible precaution, preſents the euchariſt to the ſick on a ſmall piece of wood ſhaped like a battledore, and about two feet in length. An infected perſon often dies the third day; if he paſſes that term, it is a ſign that the diſeaſe does not poſſeſs all its uſual activity: but very few live beyond the thirteenth.

It

It was obſerved during the laſt plague, that people of the ſoundeſt conſtitutions were the moſt ſubject to this ſcourge, and the leaſt capable of reſiſting it. On the other hand, it appeared to ſpare weak and delicate perſons, whoſe cure, in caſe of an attack, was much leſs difficult. More Moors than any other people died of it; and when theſe were attacked, their caſe was abſolutely deſperate.

Thoſe who have once eſcaped this ſcourge are afterwards leſs ſubject to be attacked by it: but it is not true that they are perfectly ſafe; for I have known ſome who had been ill ſeven times, and yet died of it at laſt.

It has been remarked, that the ſymptoms of the plague do not appear in the human body till fifteen days after the infection has been caught; and this is the reaſon of that law which ſubjects to a proof of twenty days every perſon ſuſpected of being diſeaſed.

The plague, as I have already ſaid, is an oblong tumour, ſhaped like a pumpkin, which is at firſt of a fleſh colour; but it gradually becomes red, and at length blueiſh; and this announces that the diſeaſe is incurable. If it continues red, and a little after inclines towards yellow, it is a ſign that a ſuppuration will take place: the ſwelling is then opened, and the patient is ſometimes cured.

People attacked by this diſorder require very little care. Pure water, panada, tea, and rice, are the only nouriſhment allowed them. There are ſome who think to eſcape by drinking ſtrong liquors; but experience has ſhewn this to be a dangerous miſtake; and that thoſe who truſted to it have almoſt always fallen a ſacrifice to their folly. The proper precautions are to ſhut oneſelf cloſely up, and to receive no proviſions, or other things,

things, except thoſe upon which the plague has no influence.

The people of Syria, however, in 1760, admitted every kind of proviſion without fear, but not without uſing certain precautions. They did not receive warm bread; fleſh of every kind was thoroughly waſhed; and milk was ſtrained through a piece of linen cloth, in order to free it from the ſmalleſt particle of animal hair. All kinds of pulſe were ſoaked in water: and they abſtained from peaches, apricots, and other fruits which are covered with a downy rind. Fowls were cooked out of the houſe, for fear that ſome ſmall feather might adhere to them. Flowers were altogether proſcribed. Letters they cauſed to be opened by the perſon who brought them; and they were never read until they had been ſteeped long enough in vinegar to be purified without effacing the writing. Every thing was received into the houſe by means of a rope of herbage ſuſpended from a window.

The governor of Acre, in imitation of the Europeans, employed every precaution which he thought likely to guard him from the contagion; and, by ſhutting himſelf cloſely up, he ſet an example which the reſt of the Mahometans did not neglect to follow. Beſides this, he cauſed the ſtreets to be cleanſed; and carried his vigilance ſo far, as to forbid the caravans, which arrived from Damaſcus, where the plague ſwept off four or five thouſand people every day, to enter the city. He obliged them to ſubmit to a proof of eight days without the walls; and eſtabliſhed regulations of the ſame kind reſpecting veſſels coming from Damietta or Alexandria. One precaution taken in the time of the plague, is to prevent cats from entering houſes: an open war is therefore declared againſt theſe animals; and wherever

ever they are found, they are knocked on the head with large clubs. This is a cruelty abſolutely neceſſary; for there is no vehicle that will convey the infection with more certainty or rapidity than the hair of cats. The deſtruction of them is however attended with one inconvenience, which is, that it occaſions a multiplication of rats and mice; but there is no inſtance of their having ever propagated this ſcourge.

It is to be remarked, that the plague, when it attacks man, ſpares quadrupeds and birds. The furs however of the one, and the feathers of the other, attract and communicate the infection. People ought above all to keep at a diſtance from goats and ſheep. From oxen and horſes little danger is to be apprehended.

The French at Acre, as in every part of Syria, are collected into one quarter, where they ſequeſter themſelves entirely, and elect, every eight days, a merchant, and a clerk of the bank, to receive all unſuſpected perſons, after uſing ſuch precautions as may tend to leſſen the danger of admitting them. This, however, is not always attended with the deſired effect. On the 30th of March, 1760, five people in their quarter were attacked by the plague. As they belonged to the *Hoſpital of the Holy Land*, the monks were immediately ordered to ſhut themſelves cloſely up; but eight of them died, and one only eſcaped. This circumſtance occaſioned ſo much conſternation among the French, that they gave over having communication with every perſon whatever, and even with their own ſervants. Each immured himſelf in his habitation for fifteen days; at the end of which, affairs returned to their uſual channel.

All the cities of Syria were equally deſolated by this ſcourge. It penetrated even to Aleppo, where

where it continued two whole years: nor were the inhabitants delivered from it but by an exceſſive cold. In this reſpect it was very different from that of Egypt and the reſt of Syria; for the plague there ceaſes only during the great heats, which are remarkably regular in theſe countries, while it is very rare to experience a cold ſo rigorous as to check the contagion.

The inhabitants of Acre amounted only to ſixteen thouſand; and in the ſhort ſpace of five months, five thouſand of them died of the plague. On St. John's day, June the 24th, 1760, the French, who form here the major part of the Europeans, opened the barriers which ſurrounded their quarter, and began to form a communication with thoſe without. They then relaxed in their caution; the places of worſhip were cleaned; and each nation went to return thanks to the Almighty.

The French have a phyſician, who is allowed a ſalary from the national funds. On the leaſt rumour of the plague, the conſul ſends him to the place where the ſymptoms have appeared: after this he makes his report; and this report, which annuls or realiſes the ſuſpicion, is inſerted in the letters of health diſpatched to the different courts of Europe.

In general, too many precautions cannot be employed to guard againſt this dreadful ſcourge; for proper vigilance has ſometimes ſaved the lives of thouſands, who would otherwiſe have become victims to it.

CHAP.

CHAP. XXVI.

OF THE CLIMATE OF CYPRUS, AND THE WINDS WHICH PREVAIL THERE.

I SHALL conclude this deſcription of Cyprus with ſome particular obſervations on the cultivation of the vine in this iſland, and on the quality of its wines, which in Europe are become an important branch of commerce. But as the temperature of a country has a great influence over the productions of its ſoil, it may not be improper to ſay a few words reſpecting the nature of that of Cyprus.

Drought here has been always conſidered as the principal cauſe of the failure of the crops. The rains, which are variable every where elſe, fall in this iſland at ſtated periods; and on this account it is often deprived of them for ſeveral months together. Theſe rains are announced by a collection of clouds, which being ſometimes united, and ſometimes divided, are agitated in the heavens in different directions; and the darkened atmoſphere ſeems as if ready to fall down in rain, when a wind ſuddenly ariſing diſperſes the clouds, and brings back ſerene weather.

Sometimes even a hollow murmuring noiſe is heard, or claps of thunder, which alſo ſeem to promiſe approaching rain; but which ſoon becoming ſilent, deceive in the like manner the hopes of the huſbandman.

This

This uncertainty of the weather prevails till the middle of October, when a heavy rain falls, which continues at intervals till the end of January. The month of February is leſs abundant in rain, and ſometimes enjoys a ſerene ſky; but the rains again begin with great violence towards the middle of March, and continue till the end of April.

In the beginning of May they ceaſe entirely, and are followed by gentle dews, which bring coolneſs and abundance to the iſland, by moderating the heats of June.

After this month no more rain or dew is to be expected: the earth is dried and impoveriſhed by the ſcorching heat, and the labourers are exhauſted by exceſſive perſpiration.

If, contrary to the expectation of the planter, ſome paſſing clouds ſhould refreſh his fields, the rain is always in ſuch ſmall quantities, that neither his cotton plants nor his vines derive any advantage from it: he is not even enabled to pull up thoſe weeds and herbs by which their growth is checked. The heats increaſe as the ſummer advances, and would be altogether inſupportable, did not a cooling wind ariſe, which in the country is called *limbat*.

This wind begins to blow at eight in the morning the firſt day; increaſes as the ſun advances till noon; then gradually weakens, at at three falls entirely.

On the ſecond day it ariſes at the ſame hour; but it does not attain its greateſt ſtrength till about one in the afternoon, and ceaſes at four preciſely.

On the third day it begins as before; but it falls an hour later.

On the five ſucceeding days, it follows the ſame progreſſion as on the third; but it is remarked that a little before it ceaſes it becomes extremely violent.

At

At the expiration of five days, it commences a new period like the former. By narrowly obſerving the ſea on that ſide from which it is about to blow, a little before it ariſes, one may determine what degree of ſtrength it will have during the day. If the horizon is clear, and entirely free from clouds, the wind will be weak, and even almoſt inſenſible; but if it is dark and cloudy, the wind will be ſtrong and violent.

This *limbat* wind, which moderates the exceſſive heat, often becomes the cauſe of thoſe fevers that attack the inhabitants, and to which, as I have already ſaid, the Europeans are more expoſed than the natives. The reaſon of this is plain: being leſs habituated to the climate, they ſooner ſuffer themſelves to be ſurpriſed by the cool air when in a ſtate of perſpiration, which produces acute diſeaſes and very obſtinate tertian and quartan agues.

This wind, the falling of which happens an hour ſooner or later, is ſucceeded by a calm, accompanied by a certain moiſture that renders the air ſomewhat heavy. This moiſture diſappears in the evening, being diſſipated by a wind which ariſes every day at that period. This wind is conſidered as a land breeze by the inhabitants of the ſouthern and eaſtern parts of the iſland; but it is called a ſea breeze by thoſe in the northern and weſtern, who indeed receive it immediately from the ſea.

In ſummer, this wind blows till four o'clock in the morning; and when it ceaſes, it leaves a profound calm, which continues till the hour when the *limbat* commences.

In autumn and winter it never falls till day-break, when it is ſucceeded by other winds, which proceed from the irregularity of the ſeaſon.

In

In ſpring it does not continue longer than midnight; and is then ſucceeded by that happy calm, during which thoſe refreſhing dews are formed that moiſten the earth at ſun-riſing.

The *limbat* winds, which ariſe in the beginning of ſummer, ceaſe about the middle of September; and this is the period when the moſt inſupportable heats commence, becauſe their violence is not moderated by the ſmalleſt breeze. They are however luckily not of long duration; and about the latter end of October they decreaſe ſenſibly, as the atmoſphere begins to be loaded with watery clouds.

It happens ſometimes in ſummer, that the *limbat*, after three days increaſe, is ſucceeded by a north wind, which is both incommodious and dangerous. It ariſes at ſeven in the morning; grows ſtronger and ſtronger till noon; and does not ceaſe till the evening. It collects in the horizon ſcorching and unwholeſome vapours, againſt the effects of which it is neceſſary to defend the body. The beſt precaution that can be employed for this purpoſe, is to keep in the houſe, and to ſhut the doors and windows very cloſely.

If this wind, the periods of which are the ſame as thoſe of the *limbat*, continues to blow ſix or nine days ſucceſſively, it does great injury to the productions of the earth, and particularly to the cotton plants, which are ſoon withered and burnt to the very roots. The vines too, however flouriſhing, are ſtripped of their leaves and their fruit.

Another evil, ſtill more deſtructive, ariſes from the clouds of locuſts which this wind brings to the iſland, and diſperſes over the whole ſurface of the ground. Wherever they light, nothing eſcapes them; the riches of the fields are entirely annihilated; the cattle are deſtroyed; and the labourers are obliged for ſafety to bury themſelves in ſome

obſcure retreat. Very fortunately this is one of thoſe ſcourges which beneficent nature does not multiply.

The ſouthern part of the iſland ſuffers more than any other, from the inconveniencies of this wind, as it brings with it the heat of thoſe dry and parched countries which it has traverſed in a very long paſſage.

It is, however, much more ſupportable in the northern part, and on the coaſts; becauſe coming from Caramania, a province of Aſia Minor, it is a little cooled by the ſea, which it croſſes for the ſpace of about fifty miles.

If the heats of ſummer are exceſſive, the cold of winter is really ſo moderated, that the inhabitants never kindle fire in their houſes, but to ſecure themſelves from the effects of the too great moiſture. It is very uncommon to ſee ſnow: and if it happens to fall, it diſſolves almoſt as ſoon as it reaches the ground; ſo that the ſmalleſt traces of it are not to be ſeen next morning.

I muſt, however, except one valley at the bottom of Mount Olympus, where the ſnow is hardened by the winds, and continues till the middle of ſummer. The inhabitants of the neighbouring places are obliged to carry to the ſeraglio, or palace of the governor, as much of it as may be neceſſary for making ice; and, by being ſubjected to this burden, they are free from many other impoſitions with which the people of Cyprus are oppreſſed.

Among other obſervations which I made on the climate of Cyprus, I remarked that, notwithſtand- the change of the air, the tranſition from one ſea- ſon to another was almoſt inſenſible.

CHAP.

CHAP. XXVII.

OF THE CULTURE OF THE VINE IN CYPRUS.

VINES are cultivated on different hills in Cyprus; but they do not all produce a wine equal in quality to that of the commandery, which is accounted a delicacy at moſt of the tables in Europe. The territory of the commandery is incloſed within that part of the iſland called by the Greeks Orni, which comprehends, on the weſt, a portion of the ancient province of Paphia, and on the ſouth, another of that of Amathuſia, which is no leſs ancient. This territory is bounded on the eaſt by the town of Limaſſol; on the weſt by that of Paphos; and on the north by Mount Olympus, called in the Greek language *Throgodos*, or *Throdos*.

Amongſt ſeveral villages contained in this diſtrict, thoſe moſt celebrated for the quality of their wine are Zoopi and Ozungun, ſituated near to each other, and on the ſame hill.

This territory acquired the name of the commandery from the knights of the order of St. John of Jeruſalem, and of the Temple, to whom it belonged. Malta ſtill has a pretenſion to it as its property; and until it ſhall pleaſe the Mahometans, one day converted, to reſtore it, the Grand-Maſter confers the title of it upon a commander of the order. At preſent it is one of the family of Cornaro, eſtabliſhed at Venice, who is inveſted with it.

The hills where the vine is cultivated are generally ſtony, and covered with a blackiſh earth

mixed with ſome veins of the colour of ruſt; and in certain parts with brilliant particles of talc, called commonly among us *lapis ſpecularis*.

The vines are planted with ſymmetry, in rows equally diſtant from each other, and are generally put into the earth in the rainy ſeaſon, which, as I have already ſaid, takes place about the middle of November. It is cuſtomary, in ſome cantons, to dig, in the ſpot where the young vines are to be placed, a ditch three feet in depth, in which ſome low tufted herbs are planted, called by the Greeks *trombie*, and which are nothing elſe than thyme, ſo common in the iſland. Theſe plants ſerve to defend the young ſhoot from the too great moiſture which might be prejudicial to it in the rainy ſeaſon, and to preſerve around it a light earth, which gives its roots an opportunity of extending themſelves.

In other places, where the nature of the ſoil does not require pits to be dug, the vine plant is put into the earth by means of an inſtrument which the labourers call cuſpos, or the ladder, on account of two ſteps which it has for receiving the foot, in order to force it down. When the plant has been ſunk to the depth of a foot and a half, a little water is thrown upon it, and the opening is filled with earth. This method of planting the vine, is that moſt generally uſed in the iſland. Though in ſoil of this kind it is not neceſſary to dig a pit for the young plant, it is proper, when it grows up, to form a cavity of greater or leſs ſize around it, leſt the grapes which touch the ground ſhould rot amidſt the moiſture occaſioned by the heavy rains. Another advantage reſults alſo from this precaution, which is, that the cavity, by retaining the water, preſerves a freſhneſs that nouriſhes the grapes without expoſing them to the danger of rotting.

All

All kinds of trees are carefully removed from the vines, to leave a free courſe for the air; and in the ſpring great care is taken to extirpate thoſe uſeleſs herbs which grow up, and are every day renewed, around the plants.

The trunk of the vine is generally low, and ſeldom riſes above the height of three feet; but in proceſs of time it grows pretty thick. Compared with the vines of Italy, thoſe of Cyprus may be accounted very large.

In the months of February and March, they are pruned; and two ſhoots are left upon each plant, and two buds upon each ſhoot. If it be thought neceſſary to leave three ſhoots upon a plant, one bud only is left upon each of them.

The vine is pruned with a ſmall hooked knife; and the ſhoots are cut in a ſloping direction, on the ſide oppoſite to the buds, in order that the ſap, in flowing from the top of the plant, may not reach the fruit; for if it did, it would prove highly prejudicial to it.

The cuſtom of fixing the vine to props is not known here. Its branches are ſuffered to extend themſelves according to their natural bent; for the Cypriots are perſuaded that the grapes ripen much better when inclined towards the earth, than when expoſed to the ſun. When the heat has penetrated into the pit or cavity formed around the plant, it is there concentred, and eaſily retains the ſame degree of ſtrength.

A plant bears only a very few grapes, which are widely ſcatttered, but plump and juicy; they adhere to the ſtalk by long ſtems, are of a purpliſh tint, and their pulp is of a reddiſh green colour.

The grapes of the commandery are eaſily diſtinguiſhed from thoſe of other vineyards: they have a thin delicate ſkin, and a cloſe compact pulp, which, in ſome meaſure, reſiſts the action of the teeth;

teeth; while thoſe found any where elſe are covered with a thick ſkin, and melt naturally in the mouth, without being preſſed.

When the grapes approach towards maturity, ſome cultivators ſtrip their vines of the leaves, and bring together all the branches that diverge from the common trunk. The reaſon they aſſign for this is, that the grapes ripen ſooner: but it may be obſerved, on the other hand, that they muſt dry more readily and loſe part of their juice. This method, however, is purſued by ſome of the moſt experienced people in the iſland.

The vintage commences during the laſt ten days of Auguſt, and continues ſix weeks. Thoſe grapes deſtined for making common wines, or thoſe of an inferior quality, are cut firſt; and thoſe reſerved for making choice wines, are not gathered till the end of October.

For tranſporting the grapes from one place to another, the vintagers make uſe of ſmall panniers and baſkets formed of reeds.

The vintage is a continued feſtival: the echoes of the hills reſound with nothing but the accents of hope and joy; the labours of the field are begun in the morning, and terminated at night by rural dances; and the Cypriot appears to forget, for a moment, that a part of his crop, the moderate reward of his toil, muſt fall a prey to the avidity of a mercileſs deſpot.

The grapes, when collected, are depoſited on covered terraces, which the Greeks call *punſi*, where they are ſpread out with the greateſt care and attention. They are gently placed one above another, till they riſe to the height of about a foot and a half; and are left in that ſituation until the ſeeds begin to drop from them, and the juice to flow, on account of their great maturity.

The

The grapes are then raiſed from thoſe terraces with ſhovels, and carried into the *linos*, or cellars, the floors of which are paved with marble, or covered with a ſolid kind of cement, inclining a little to one ſide; when they are bruiſed with a flat mallet, and then ſqueezed three or four times, as may be found neceſſary, under ſmall preſſes, called *patitiri*.

The juice which iſſues from them is ſweet and viſcous; and flows into a large veſſel placed at the loweſt ſide of the floor.

In proportion as it fills, it is emptied by means of ſmall vaſes, with which the liquor is conveyed into very large earthen pitchers; terminating in a cone at the lower extremity, and which, as they cannot ſupport themſelves, are half buried in the earth.

The wine is then ſuffered to ferment in theſe veſſels for forty days; but care muſt be taken at firſt not to fill them quite to the brim, leſt the liquor in its effervescence ſhould run over.

Others purſue a different method, by cloſely ſtopping the veſſel, and leaving only an opening ſufficient to admit the external air. This method is judged the beſt; and I am of opinion that it really is ſo, as it prevents the ſpirit of the liquor from evaporating.

Thoſe who drink this liquor when it is in a ſtate of fermentation, experience a ſwelling in the belly, accompanied with a ſevere colic, which occaſions a conſiderable degree of pain; but luckily it is not followed by any dangerous conſequences.

This pernicious quality, however, may be deſtroyed; and, to accompliſh this, the inhabitants proceed in the following manner. They ſuſpend from the beams of the cellars ſome ſmall bags, made of cotton cloth very cloſely woven, the mouths of which are kept diſtended by wooden hoops

hoops fixed in them. Having filled each of these baſ[illegible] with aſhes of vine branches, to the height of about a foot and a half, they pour over them a meaſure, more or leſs, of the fermenting liquor, which being filtred through them, is clarified, and may then be drunk without any danger.

There are ſome Europeans, however, who cannot bear this liquor, becauſe it has a taſte between ſweet and ſour, which cauſes a nauſea, and ſometimes excites vomiting.

This new liquor, when clarified, never attains to perfection, and often becomes much worſe. It is curious to obſerve the aſhes through which it has been filtred; they appear to be covered with agitated globules of a dark red colour.

When the wine has fermented for the ſpace of forty days, the veſſel is cloſely ſhut with a lid of baked earth.

The liquor is of a deep red colour before it is fermented; but it becomes lighter after efferveſcence; and, in the courſe of time, is ſo much changed in this reſpect, that, at the end of fifteen or twenty years, it requires the ſame colour as the Muſcadine wines of Italy.

There are ſeveral methods of preparing the veſſels deſtined for receiving the wine. In one place they are heated, in order that they may be ſimply coated over in the inſide with pitch; but in others, as ſoon as they come from the furnace, a boiling liquid, compoſed of turpentine and pitch, mixed with aſhes of vine branches, goats hair, and very fine ſand, is poured over them, which, inſinuating itſelf into the pores of the heated veſſel, adheres ſo cloſely, that it never afterwards falls off.

Theſe veſſels are made in two villages of the iſland, called Cornos and Lapitha; one of which is ſituated in the ſouthern part, and the other on the northern

northern coaſt, in the province of Lapathia; where, according to a tradition of the inhabitants, the art of making them in great perfection was known in the remoteſt ages.

The largeſt of theſe veſſels contain twenty barrels, and the ſmalleſt about twelve. I have already explained how much is contained in a barrel. The uſual price of theſe veſſels is from three to five piaſtres of the Levant.

I muſt not forget to mention, that the wine, as it clarifies, depoſits at the bottom of the veſſel a fat viſcous matter, which, in the country, is called *mana*; and which, inſtead of hurting the quality of the liquor, contributes greatly towards bringing it to perfection.

An excellent ſpirituous liquor, which is conſumed on the ſpot, as well as on the coaſt of Syria, where the European merchants ſell it to advantage, is extracted from the dried grapes.

Scarcely is the vintage over, when the emiſſaries of government viſit every vineyard in the iſland; and, with the utmoſt minuteneſs, take an account of the produce of each; after which, they penetrate into the richeſt cellars, and by virtue of their arbitrary orders, imperiouſly command the proprietor to give them ſome jars of his beſt wine, and to tranſport them, at his own hazard and expence, to the cellars of the ſeraglio.

Happy is that Cypriot, who is prudent enough not to ſuffer his neighbours, or even his ſervants, to know the quantity of his crop! By the help of ſome truſty friend, he conceals, with the utmoſt expedition, either in ſome of his buildings or orchards, the beſt wine he has made; after which, he is not afraid of expoſing the reſt to the eyes of a ſubaltern deſpot.

This precaution is, above all, indiſpenſably neceſſary in the territory of the commandery, where the

the wine, much more valuable than that of the other vineyards, excites in a greater degree the avidity of government. Deep ditches are dug in the earth, in which are depoſited together, thirty or forty veſſels, well covered, and hermetically ſealed. There is not the leaſt danger of wine, buried in this manner, becoming worſe: on the contrary, we are aſſured, at Zoopi and Orungun, that when taken from the earth, it is found to be greatly meliorated.

In the following chapter I ſhall explain the manner of keeping and preſerving thoſe wines that are ſent from different parts of the country to town.

CHAP.

CHAP. XXVIII.

MANNER OF PRESERVING THOSE WINE TRANSPORTED TO LARNIC.

THE whole quantity of the beſt wines made annually in Cyprus, amounts to forty thouſand jars, or ten thouſand barrels, Italian meaſure.

Theſe wines are ſold at ſo much the load, which conſiſts of ſixteen jars, or four barrels.

The purchaſe is made in the time of the vintage; but with this expreſs and obligatory clauſe, on the part of the vender, that he muſt keep his wine for a year, and take it again at the end of that period, if it is judged not to be good and ſaleable.

At the expiration of this time, the purchaſer goes himſelf, or ſends ſome perſon properly authoriſed, to the proprietor's cellar, where the ſample given is compared with that which remained in the cuſtody of the vender; and if the latter has retained its quality, the bargain is valid.

On the contrary, if the purchaſer finds the wine weaker, or altered, and if the vender is of a different opinion, they call in two arbiters, whoſe determination is a law: but it is ſeldom neceſſary to have recourſe to ſuch an expedient, becauſe contracts of this nature are generally conducted with ſtrict honeſty and ſincerity on both ſides.

Almoſt all the wines on the iſland are ſent to Larnic, which, in all the ports of the Levant, is known to be the grand magazine for this commodity. They are tranſported in leather bags; and as they ſerve to hold indifferent, as well as good wines, they are pitched with very little attention.

Hence

Hence ariſes that pitchy ſmell obſerved in the new wines of Cyprus; which might be much leſs, were care employed in pitching the ſkins: as a proof of this, it may be remarked, that in the country, where the veſſels are better prepared, the wines have not the ſame ſtrong ſmell as thoſe tranſported to the city.

When it arrives at Larnic, the wine is drawn off into caſks, hooped with iron.

When it has been kept for ſome time, it begins to loſe its pitchy ſmell; and, when it has attained to the age of twelve or fifteen years, it loſes it entirely.

Subterranean cellars are not known at Larnic. The cellars there are all above ground, and very long and narrow. The caſks are placed upon joiſts, or upon ſmall walls, raiſed about a hand-breadth from the ground. Theſe cellars are called *kilau*; and it is not thought of any importance, in reſpect to the quality of the wine, to build them towards any one point of the horizon, more than to another. They have very little light; and the openings that admit it, are conſtructed in the extremity, oppoſite to the paſſage, on each ſide of which the caſks are ranged. They are never opened but when it is neceſſary to perform ſome operation on the wine. When I ſay that the wine, after being taken from the ſkins, is put into caſks, I ſpeak only of that which is ſome years old. New wine, as in the country, is put into earthen veſſels, and is not removed into caſks till after the expiration of a year.

It is for the moſt part cuſtomary, not to fill the caſks entirely; a certain vacuum is left in them: and, if they were only half full, the wine would ſuſtain no injury.

I remarked that the Cyprus wine does not leave on the ſides of the veſſels in which it is contained, that

that calcareous brilliant cruſt which we call tartar. It however depoſits at the bottom a certain ſediment, which partakes of a black, red, and yellow colour; and which in drying acquires the conſiſtence of a ſoft paſte, and aſſumes the colour of Spaniſh ſnuff.

Theſe dregs are extremely uſeful; and great care is taken to put ſome of them into thoſe caſks which are intended to receive wine on its arrival from the country. When the liquor is poured upon them, they riſe up, and, becoming mixed with it, make it appear muddy; but in a little time they carry with them to the bottom all its greaſy particles; and by theſe means clarify the wine, and render it ſenſibly better.

When the wine is purchaſed, the dregs remain always with the vender, unleſs there be a clauſe in the contract, expreſsly mentioning the contrary.

The vender may alſo retain ten or twelve bottles of each veſſel, to preſerve the dregs freſh and liquid, as by drying they would loſe all their virtue.

The lees of one kind of wine never do any injury to another; the wines of ſeveral different vineyards may be even mixed together, without any danger of hurting the compoſition.

Caſks furniſhed with lees are ſo much prized, that they are ſold at four times the price of others. I have obſerved that the Cyprus wine was of a red colour, when it iſſued from the preſs; and that, when five or ſix years old, it aſſumed that of the Italian Muſcadine wines. A method, however, has been diſcovered of communicating this colour to it even before the uſual time. I ſhall here give the receipt, ſuch as I received it from a merchant at Larnic:——Pour into a new caſk the liquor which you wiſh to clarify; for every jar of wine, take half a dram of iſinglaſs, and having beat it with

with a mallet, and afterwards rubbed it in your hand, put it into a varniſhed earthen veſſel, into which you muſt pour five or ſix glaſs-fulls of wine, drawn from the caſk. Let the iſinglaſs infuſe there for twenty-four hours, over a moderate fire; ſtir it till it is thoroughly diſſolved; then pour it into the caſk, and ſtir the wine with a ſtick for ſeven or eight minutes. Leave it at reſt for ſix days, and on the ſeventh you may draw it off into another veſſel.

This operation may make ſome apparent change in the wine; but it will occaſion no alteration in its quality, whether good or bad. Two diſadvantages, however, reſult from it: the wine no longer produces lees; and, deprived of this uſeful ſubſtance, it loſes part of its ſtrength and flavour. This receipt, therefore, is ſeldom uſed; or, I may rather ſay, that it is deſpiſed by the greater part of the natives.

It, however, meets with more attention from the Europeans, who are not afraid of ſelling new wine for old, after it has aſſumed the appearance of age by this operation. By throwing a ſmall quantity of lees into every clarified caſk, the liquor is rendered fit for being tranſported without ſuſtaining any injury.

When the wine is eight or ten years old, and if it be neceſſary to put it in bottles, there is leſs riſk in performing the operation, as the lees are then not worth preſerving: beſides, by being clarified, it acquires a much more delicate taſte.

CHAP.

CHAP. XXIX.

OF THE TRADE CARRIED ON WITH THE WINES OF CYPRUS, AND THE CONSUMPTION OF THEM IN EUROPE.

LARNIC is indebted for the advantage it enjoys of being the ſtore-houſe of the wines of Cyprus, to the proximity of the coaſt of Salines, which is frequented by all the European veſſels. This branch of commerce is of the greateſt advantage to that town, as it is ſituated in the moſt barren part of the kingdom.

The wine is ſold at ſo much per jar, which is an earthen veſſel of a certain ſize, and capable of containing about five bottles Florence meaſure.

The price of the beſt wines is generally from two piaſtres and a half to three piaſtres; that of new wines, or thoſe made within the courſe of the year, is three fourths of a piaſtre, or a piaſtre.

I have however ſeen it raiſed to a piaſtre and an eighth; a piaſtre and a half; and even two piaſtres and a half, or two piaſtres and three-fourths. But theſe laſt are extraordinary prices; and are never paid but in barren years, or in caſe of conſiderable demands for Europe. Wines ſix, eight, ten, and fifteen years old, are not ſubject to the ſame variations of price.

Theſe wines are tranſported to Europe in caſks which generally contain ſeventy jars, or ſeventeen barrels Italian meaſure.

Exported wines are ſubject to two kinds of expence. The firſt, which is the tariff, is invariable, being eſtabliſhed by uſe, and the approbation of all the

the European merchants: but the ſecond varies with the price of the merchandize, by which it is regulated.

To give a juſter idea of this matter to the reader, I ſhall preſent him with the following view of both theſe expences:

PURCHASE.

	Piaſt.	Aſp.
For ſeventy jars of Cyprus wine, at three piaſtres per jar —	210	0

TARIFF.

Value of a caſk for holding ſeventy jars — — —	7	50
Racking, filling, and carriage to the ſea — — —	1	55
* Lading, at ¼ of a piaſtre per tun	0	25
† Factorage, at ¼ of a piaſtre per tun	0	25
‡ Fees to the clerks of the cuſtom-houſe, at one aſpre per jar —	0	70
Variable expences which are regulated by the price of the merchandize	220	25
‖ Brokerage, at one per cent. in 210 piaſtres — —	2	40
Total	442	90

* A fee paid to the captain of the ſhip, for the money he is obliged to expend in ropes, in order to take the caſks on board.

† A fee due to the factor of the coaſt, who ſees the goods loaded, ſent off, and conveyed to the port.

‡ Theſe were at firſt voluntarily paid to the clerks of the cuſtom-houſe, for the aſſiſtance they gave at each lading; but of late years they are become indiſpenſable dues which may be claimed.

‖ Fee granted to people whoſe buſineſs is to procure wines, and to act as agents between buyers and ſellers.

* Dues

	Piaſt.	Aſp.
*Dues of the cuſtom-houſe, at three per cent. — —	6	30
†Due of the conſul, at two per cent.	4	20
‡Patent, at two per cent. —	4	20
Unforeſeen expences — —		45
Total	14	115

Every poſſible precaution is taken to prevent the wine from being adulterated when it is carried to the port, or during its paſſage at ſea. Over the bung of the caſk, which is well corked and pitched, a piece of tin plate is nailed, and ſealed at the four corners. A ſeal of the ſame kind is affixed to the bill of lading, which the captain is obliged to ſign. If the carman or the ſailors find means, any how, to draw off a few bottles of wine, it is certain that they cannot fill up the deficiency, and that the remaining liquor can ſuffer no alteration in its quality.

The caſks are conveyed to the ſea coaſt in carts; and, when they are unloaded, they are rolled into the ſea, with a rope affixed to each, by which they are drawn on board a ſmall bark, and conveyed on board the veſſel deſtined to receive them.

Some wine of the firſt quality is tranſported alſo in large glaſs bottles, which, though not of any determinate ſize, uſually contain two jars and a half, or twelve bottles Florence meaſure.

* Duty paid to the Grand Signior, for his permiſſion to let wines be exported.

† Fee which merchants pay, by way of gratuity, to the conſul of their nation, for his protection, and a letter of recommendation given to the veſſel.

‡ Letters given to each ſhip, containing a receipt for the dues, and an account of her deſtination, and of the merchandize with which ſhe is loaded.

I am convinced, from ſeveral experiments, that wine will keep better in theſe bottles: and that in ſkins it is leſs ſubject to loſe by leaking than when in caſks.

Theſe bottles are covered with oſier twigs, or reeds; and, after the corks are cloſely faſtened down with packthread, they are carefully pitched, and ſealed in the ſame manner as the caſks.

They are, however, attended with ſome inconveniencies; though thick at the mouth, they are very thin and delicate towards the bottom; conſequently much expoſed to the danger of breaking. On this account they muſt be well packed with ſtraw; and a little pitch is put upon the hampers which contain them, in order to inform the ſailors of their fragility.

Great part of the wines of Cyprus are ſent to Venice: but theſe are almoſt all new, and of about eighteen months old, which have not yet acquired a proper quality. This commerce is very advantageous to the Venetians, who do not purchaſe their wines with ſpecie, but give in exchange for them ſteel, glaſs, and toys.

The Venetian merchants have the art of bringing theſe wines to perfection in a ſhort time; and they ſell them at a very moderate price. For this reaſon they are preferred to thoſe of Leghorn, which always coſt exceedingly dear; but it muſt be owned that ſome of the wines procured from the latter are often ſtronger, and have a more delicate taſte.

The iſland of Cyprus exports wine alſo to France, England, Holland, and even Tuſcany. But theſe countries take none but what is five or ſix years old at leaſt.

It is very difficult for the merchants themſelves to diſtinguiſh wine of ten years old from that which is ſix, and wine of twenty years old from that which is

is only ten. For this reaſon they run a great riſk of being cheated, unleſs the vender with whom they deal is a man of ſtrict honour and honeſty.

What I have already ſaid reſpecting the wines of the commandery, may be applied, in regard to cultivation, and the trade carried on with them, to the other wines of the iſland, known under the name of Cyprus Muſcadine.

The grapes from which they are made reſemble our Muſcadine grapes of Italy; except that the ſeeds are at a greater diſtance from each other, and that they are larger and more juicy.

The firſt year the liquor is white, but it becomes red with age; and, after being kept ſixty or ſeventy years, it acquires the conſiſtence of julep. It has a very ſweet taſte, which diſpleaſes ſome people, but which by many is conſidered as the beſt proof of its perfection.

The iſland produces only a very ſmall quantity; ſince the whole together does not amount to more than five thouſand jars, or twelve hundred and fifty barrels Italian meaſure.

The village moſt celebrated for its Muſcadine wine, is Agros, ſituated in the ſouthern part of Cyprus.

This wine, when new, coſts a piaſtre per jar; when a year old, it is raiſed to two, and then to three piaſtres; but it never coſts more, whatever its age may be.

Like the other wines of the iſland, it depoſits no tartarous ſubſtance on the ſides of the caſk or vaſe in which it is contained. Its lees are of a very excellent quality. Beſides choice wines, and its Muſcadine, Cyprus produces a great abundance of common wines, which are conſumed on the ſpot; and which ſerve alſo to ſupply the neighbouring countries, particularly thoſe on the coaſt of Syria.

Thoſe wines, the caſks of which are careleſsly done over with pitch, have an inſupportable taſte

of that ſubſtance, and a flavour ſo diſagreeable as to occaſion violent head-aches. They cannot therefore be uſed except when mixed with a great deal of water.

A little attention, however, would preſerve theſe wines from that diſagreeable taſte, which injures their quality, and hurts the ſale of them. It is aſtoniſhing that the Cypriots, who are ſo fond of gain even on the ſmalleſt objects, ſhould thus ſacrifice the whole fruit of one vintage; but their negligence is attended with this advantage, that the officers of exciſe are at leſs trouble to inſpect their cellars. The beſt wines of this kind are found in the village of Omodos, ſituated in the ſouthern part of the iſland: in taſte, they have a great reſemblance of thoſe of Provence.

During my reſidence in Cyprus, ſome French people, eſtabliſhed in the neighbourhood of Omodos, attempted to make a kind of wine after the provincial method. Having ſuffered it to remain in caſks for a year, they afterwards put it into bottles; and the imitation was ſo great, that ſome Provincials who drank of it conſidered it as the production of their own country.

The price of theſe ordinary wines is never more than a quarter of a piaſtre per jar; and in ſeveral villages you may receive two for that ſum. As they do not ferment ſo much, or ſo long, as thoſe of the commandery, they are in a condition to be ſhipped for exportation at the end of ten months.

When they iſſue from the preſs, they are of a dark red colour, which continue for five or ſix years, but changes afterwards inſenſibly into one approaching to a pale yellow. They loſe alſo with age that harſh flavour by which they are diſtinguiſhed when new. But, to whatever degree of perfection they may attain, they are never equal in quality to thoſe of the commandery.

CHAP.

CHAP. XXX.

OF THE MANNER IN WHICH THE WINES OF CYPRUS ARE PRESERVED IN EUROPE.

THE wines of Cyprus, when tranſported to Europe, are ſubject to duties and expences of which I ſhall here ſay nothing; for, as they vary according to time and place, it is not poſſible to acquire an accurate knowledge of them. When the wine has reached the laſt place of its deſtination, there is no better method of preſerving it, than to draw it off from the caſks or veſſels which contain it, and to put it into bottles.

But, before this operation is performed, it will be neceſſary to let it reſt for a month at leaſt, that the lees mixed with the liquor, by the agitation of the ſhip, may have time to be collected, and to precipitate to the bottom of the veſſel. I remarked that they precipitate always with more difficulty in Europe than in Cyprus.

The caſks, when landed, ought to be depoſited in ſome cellar from which there may be no occaſion to remove them again. They ſhould be placed upon beams, and ſufficient room left below for the bottles.

Nothing is ſo eaſy as to draw the wine from the caſk: by piercing it above the dregs the liquor will come off clear, and free from ſediment.

To draw it off from thoſe large bottles which I have already mentioned, the Italians uſe glaſs ſyphons: but care muſt be taken that the end introduced

duced into the bottle does not touch the bottom; and, to keep it firm, the upper extremity of it ſhould be fixed to the neck.

Though it is of little importance of what materials thoſe veſſels are made into which the wine is put, it is generally cuſtomary to draw it off into black glaſs bottles.

It is not conſidered in Europe as a matter of indifference whether Cyprus wines be well or badly covered. Notwithſtanding the experience of the Cyprian planters, I am ſtill of opinion that all liquids, without exception, evaporate in the open air. It is uſual, when wine is put into bottles, to leave a vacuum of about two inches between the liquor and the cork.

The corks, if they can poſſibly be procured, ſhould be thoſe made of the Spaniſh cork-tree, which is leſs porous than any other kind. In ſome places, as in England, the corks are boiled in water, to make them penetrate farther into the bottles; but this method is not generally followed, becauſe the cork is apt to turn mouldy, and to give the wine a rotten taſte. It will be ſufficient to drive them well in with a mallet; and, to prevent the exterior air from entering them, to cover the necks of the bottles with a thin coating of pitch.

Theſe wines are not equally good at every ſeaſon of the year. If the ſpring and ſummer are favourable to them, the winter hurts them very much, eſpecially in cold countries: they appear then to have loſt all their delicacy and flavour. On this account connoiſſeurs take the precaution to place them near the fire before they are drunk.

In warm weather, it is of utility towards their preſervation to put them into cool cellars. As

every

every place ſuits them equally, they will keep as well on a wooden as on an earthen floor.

By pouring Cyprus wine from the bottle, it may be eaſily known whether it be old. When certain oily particles are found adhering to the glaſs, it is a ſign of age: wine clarified by art is too much enervated to produce that effect. It is not ſo eaſy to determine whether it be genuine, becauſe it may be adulterated a thouſand different ways: the moſt uſual is, to mix it with muſcadines and perfumes. To prevent any fraud in this reſpect, nothing is better than to learn from what part it comes, and never to purchaſe but from merchants of known probity.

CHAP.

CHAP. XXXI.

OF THE ANCIENT CELEBRITY OF THE WINES OF CYPRUS.

STRABO the geographer, deſcribing the iſland of Cyprus, in the end of his relation paſſes a high encomium on its wines.

Pliny the naturaliſt reckons them amongſt the moſt valuable wines of the earth.

The vineyards of Cyprus, ſays Gregory le Grand, are the moſt fertile of all thoſe that I know; and their wines, in great requeſt in commercial countries, are a certain ſource of riches to the iſland.

Aponius admires the ſize of the grapes, the abundant and delicate juice of which perfumes the mouth.

Two Capuchin monks, who have given us memoirs reſpecting the iſland of Cyprus, quote, as a proof of the ancient celebrity of theſe wines, the following verſe in the Song of Songs, which the ſpouſe addreſſes to her well-beloved: *Botrus Cypri, dilectus meus, mihi in vineis Engaddi.* Theſe monks thought that the *botrus* was a kind of rare and exquiſite grapes, tranſplanted from Cyprus to Engaddi; but it may be eaſily ſeen that theſe reverend fathers were miſtaken. The *botrus* was always known to the natives as an odoriferous ſhrub, of which I have already ſpoken under the names of the Kenna or Alkanna, of Copher and Cipre. If the word *botrus* ſignifies grapes in the Greek language,

guage, it alludes only to the flowers of the ſhrub, which have a great reſemblance to a bunch of grapes. One is ſurpriſed to read, in a relation printed at Bologna, November the 11th, 1572, that Selim II, emperor of the Turks, without reſpecting the *talim*, went to conquer Cyprus, in order that he might be maſter of its wines.

This prince had waſted his youth in the effeminacy and debauchery of the ſeraglio; and the laurels of his predeceſſors appeared in his eyes worthy of contempt rather than of envy, as being too dearly purchaſed by the fatigues and dangers of arms. A queſtion, however, put to him by one of his women, changed in an inſtant this pacific diſpoſition. Some excellent Cyprus wine, with which the favourite was not acquainted, being ſerved up to them during a voluptuous repaſt, ſhe found it ſo delicious, that ſhe aſked Selim from what place he had procured it, and whether the fortunate ſoil that produced it was contained within the vaſt extent of his empire. The Sultan, finding himſelf humbled on this queſtion, ſuddenly quitted his new favourite; and having convoked his council, appointed Piali admiral of his gallies, and Muſtapha generaliſſimo of his forces; and gave orders for all his troops to be aſſembled, and to hold themſelves in readineſs to receive his commands. "I propoſe," ſaid he, "to conquer "Cyprus; an iſland which contains a treaſure "that none but the king of kings ought to poſ"ſeſs."

This expedition is deſcribed in a very intereſting manner by Father Angelo, of the Order of St. Dominic, and vicar-general of the Holy Land. He reſided in Cyprus at the time when Nicoſia was taken.

We are almoſt tempted to laugh when we find grave hiſtorians telling us that Selim undertook this enterprize from motives of glory.

Another

Another monk, called Stephen Luſignan, who was alſo a witneſs to the defeat of the Cypriots, confirms this fact which I have related. He ſays that the Ottomans, having in their reſearches diſcovered ſome wine eighty years old, ſent it with great care to the ſeraglio, as the moſt valuable part of the booty. Theſe wines were reſerved for the ſick; and, to give an idea of their quality, Father Stephen tells us that they kindled in the fire, and burnt like oil.

There is no longer any of theſe wines in Cyprus. The oldeſt that can be found are thoſe preſerved under ground, in earthen veſſels: their age, in general, does not exceed twenty or twenty-five years; and I am of opinion that there would be none even ſo old, were it not for the cuſtom which the Chriſtians have of burying one of theſe veſſels at the birth of each child, to be ſerved up afterwards at their marriage. This wine, whatever may be the fate of the child, is never employed in commerce.

I do not know what were the properties of theſe wines eighty years old, which were formerly very common in the iſland; but I can aſſert that thoſe kept at preſent for twenty years cure ſeveral diſeaſes, and even ſome that are inveterate, as I myſelf have experienced.

Having been attacked for two months with a tertian ague, which degenerated into a quartan, I was beginning to deſpair of my condition, when a Cypriot, whom I accidentally ſaw, made me acquainted with the remedy uſually employed in ſuch caſes; which is only a glaſs of old wine, drank when the fit increaſes. Having followed this preſcription, I ſoon fell aſleep; and when I awakened I found myſelf perfectly well, and never was troubled with the diſorder any more. Such caſes belong to the marvellous, no doubt; but they are nevertheleſs

nevertheleſs true, and appear very ſimple to the Cypriots.

Cyprus wine is employed alſo with equal ſucceſs for cleanſing wounds. If you dip a rag in a glaſs-full of this wine, and apply it to the injured part, it becomes a ſalutary balm, which does not fail ſoon to heal the wound, and to cauſe it to ſhut entirely.

I am much aſtoniſhed that the European merchants, who know all the qualities of this ſalutary liquor, do not attempt to bring ſome plants of the vine which produces it from Cyprus to Europe. I am well aware that the difference of climate may have prevented them; but I believe alſo that the care and induſtry of our cultivators would tend greatly to render this difference much leſs ſenſible.

Should theſe memoirs fall into the hands of any of them, I hope they may induce them to make the trial. Whoever does it will undoubtedly riſk very little; and, in caſe of ſucceſs, will enrich his country with a moſt profitable production.

Whatever may be the event, I ſhall here mention thoſe precautions which ought to be taken in tranſporting the young plants.

When they are pulled from the ground, if no ready opportunity can be found to tranſmit them to Europe, it will be ſufficient to keep them in water to the depth of about a foot and a half.

When they are to be ſent off, they muſt be bound together in the form of a bundle; the roots muſt then be wrapped up in coarſe canvas, and they muſt be put into a hamper or baſket filled with a mixture of earth and river ſand; for ſea ſand muſt not be uſed: when this is done, the hamper is to be covered with a piece of coarſe cloth, but in ſuch a manner that the heads of the young plants, bound together in ſmall bunches, may be left on the outſide.

This hamper, about a foot and a half in depth, is to be put into a barrel, the bottom of which is covered

covered with earth; and the ſpace between the ſides of the hamper and thoſe of the barrel is to be filled with a mixture of earth, river ſand, cut ſtraw, and a few grains of barley. Care muſt be taken to chooſe a barrel a little higher than the hamper. With regard to the heads of the young plants, which riſe uncovered above the barrel, as well as the hamper, it will be ſufficient to cover them with ſome cloth, in order to ſecure them from duſt.

Young plants, to be kept in that ſtate of freſhneſs which is neceſſary for their preſervation, require to be watered in the paſſage with a little freſh water; which may eaſily be done, either by recommending them to the captain, or promiſing a ſmall reward to the ſailors.

Plants thus prepared, will doubtleſs arrive at the place of their deſtination without any kind of accident. It is then the buſineſs of the cultivator to plant them in ſuch earth as he thinks proper for them. The obſervations which I have made on the temperature of Cyprus, the nature of its ſoil, and the expoſition of its vines, may in this reſpect ſupply the place of experience.

Every thing induces me to believe that the Cyprus vines, tranſplanted in this manner, would ſucceed as well as the Muſcadines of Syracuſe, which were lately brought to Florence by the celebrated Charles Ginori. At his delightful country ſeat may be ſeen many exotics, which have not degenerated; and I flatter myſelf that the teſtimonies of gratitude and eſteem which he has received from the public, will encourage others to follow his example.

CHAP.

CHAP. XXXII.

OF THE DIFFERENT PEOPLE WHO INHABIT SYRIA AND PALESTINE.

BEFORE I deſcribe the cities of Syria and Paleſtine, I ſhall give an account of the different people who inhabit thoſe provinces, not only from my own obſervation, but alſo from what I have read concerning them. On this ſubject I ſhall make uſe of ſeveral authentic memoirs and relations, which were tranſmitted to me from various places by perſons every way worthy of credit.

OF THE ARABS.

All thoſe people who inhabit the three Arabias, Arabia the Happy, Arabia the Deſart, and Arabia the Stony, are diſtinguiſhed by the appellation of Arabs: they are known alſo by other particular names; ſuch as thoſe of the Iſhmaelites, the Hagarenians, the Scenites, the Saracens, and the Bedouins. The Arabs boaſt of being deſcended from Iſhmael, the ſon of Abraham and Hagar; and on this account they have acquired the denomination of Iſhmaelites and Hagarenians. Scenites ſignifies people who live under tents; and by Saracens and Bedouins, are underſtood robbers and wanderers. At preſent, however, all theſe names are confounded under that of Bedouin Arabs.

Theſe people derive all their ſubſiſtence from their flocks, from hunting, and from what they acquire

acquire by plunder. They acknowledge no ſovereigns but the emirs of their tribes, who are their natural princes, and to whom they pay obedience. They have alſo ſchieks, or chiefs, who are perſons of an advanced age, whom they often conſult, and whoſe advice they follow. As there are no fixed judges among the Arabs, theſe ſchieks ſupply their place, and from their determination there is no appeal.

Theſe Arabs follow the religion of the Mahometans; and, after their example, obſerve circumciſion, ablution, the faſt of the ramadan, and prayer. They, however, very ſeldom agree with the Turks; which fully proves, that to be of the ſame religion is not a ſufficient bond to bind men together. Too proud of the high nobility which they aſcribe to themſelves, they conſider the Turks as baſtards, and as the uſurpers of their natural heritage.

The Arabs are of a middle ſtature; their complexions are brown, owing to the climate; and they have always a grave and melancholy air. By being accuſtomed to every kind of fatigue at an early period of life, they acquire a remarkable ſhare of reſolution; and on this account have a ferocious aſpect. Misfortunes give them no pain; and they derive no pleaſure, from proſperity, becauſe they receive with reſignation from the hand of God both good and evil. Equally inſenſible to the cries of their children, and to the tears of their wives, their viſages exhibit no kind of alteration whatever. They ſeldom laugh, and never weep: to do either in their opinion ſhews great weakneſs; and on this account they have very little eſteem for a man who weeps or laughs too much. It is neceſſary, therefore, for the Europeans to affect great indifference when amongſt them, and to imitate their ſerious and melancholy behaviour:

behaviour: with a little attention in this reſpect, one may eaſily gain their friendſhip and eſteem.

The Arabs who live in the deſarts are entirely ignorant of the arts. There are ſcarcely any of them who can read or write, and few even who cultivate the earth. They employ themſelves rather in conducting their flocks to paſture, or in riding upon horſeback.

Though polygamy is permitted to the Arabs by the law of Mahomet, which they follow, it is rare to ſee them have more wives than one at the ſame time. They, however, do not eſteem them ſo much as the reſt of the Mahometans.

One of the principal diverſions of theſe people is the *meidan*, which takes its name from the ſpot where they generally enjoy it; for *meidan* is a Perſian word, that ſignifies a plain. This diverſion conſiſts in different agreeable evolutions and manœuvres, performed upon horſeback; and generally takes place at Eaſter, or when they celebrate their marriage, and the birth and circumciſion of their children. Being collected together to the number of two hundred, as ſoon as they enter the plain, they ride up and down in confuſion, with their lances, which are upwards of twelve feet in length; and it is accounted a great ſign of courage to be able to handle them with dexterity. From this ſport one might form ſome idea of their battles, in which they obſerve as little order, and in like manner ſend forth loud yells and cries. Throwing aſide theſe lances before mentioned, they take ſhort javelins, about three feet in length, but much heavier at the lower part than at the top; and ſeparating themſelves into pairs, one advances before the other, to ſhew that he challenges his antagoniſt to overtake him. If the latter is well enough mounted to come up with him, when he finds himſelf at a proper diſtance,

tance, he darts his javelin at him with all his force, while the other does the ſame; after which they advance on a full gallop to the place where the javelins fell, and, without diſmounting, take them up from the ground with wonderful eaſe and addreſs. Their manner of avoiding the javelin is however much more ſurpriſing: when their antagoniſt is about to diſcharge it, they throw themſelves under the belly of the horſe, while running full ſpeed, ſo that no part of their bodies remains on the ſaddle but the left foot.

They often amuſe themſelves in playing at chefs; but they do this only at their hours of relaxation. They are ſo far from uſing cards that they are not even acquainted with them.

They are much diverted with the ſound of muſical inſtruments, and particularly with that of certain flutes made of reeds, which they accompany with the noiſe of ſome drums. They have profeſſed dancers, both men and women, whoſe geſtures are immodeſt and laſcivious: to ſee them, one would be induced to believe that on ſuch occaſions only they are permitted to laugh.

The pleaſure of ſmoaking, ſo common even among the women, is alſo one of the amuſements of the Arabs, who may be ſeen ſitting from morning till night with their pipes in their mouths. The introduction of this cuſtom they aſcribe to the Europeans; and they are ſo fond of it that they cannot abſtain from it, even when experience has taught them how prejudicial it is to their health.

The dreſs of the Arabs conſiſts only of a white robe bound round with a broad leathern girdle, which may be ſtraitened or ſlackened at pleaſure, by means of a ſtrong buckle, or a large claſp, with a few ſmaller ones. Winter and ſummer they wear a large cloak ſtriped black and white,

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and made of the hair of goats, or of ſome other animal. In winter they uſe it to ſecure themſelves from the cold and rain, and in ſummer to ſcreen them from the heat of the ſun. They wear nothing on their heads but a kind of red cap, ſurrounded with a piece of cloth of the ſame colour, or intermixed ſometimes with white, which forms all its ornament. Their emirs, or princes, dreſs in the ſame manner, except that their cloaks are for the moſt part all black.

They wear ſlippers, after the manner of the Turks; but they are generally in half boots in order that they may be ready at all times to mount on horſeback. Some Arabs who are employed in agriculture, inſtead of ſlippers, wear only two ſoles of leather faſtened under the foot at the toe and the heel, and forming a kind of ſandals. Their drawers are made of linen, and deſcend to the lower part of the leg.

Theſe Arabs have no habitations but tents, which with their flocks they tranſport from one country to another, and erect in thoſe places where they find the greateſt abundance of paſturage and water.

They generally ſtop in valleys, taking always the precaution to place ſome of their tents on the ſummit of a neighbouring hill, to prevent their being ſurpriſed by different tribes, who are their enemies. Beſides this, being on the watch, they are enabled to fall unexpectedly on travellers, whom they are contented to rob without offering them any perſonal inſult. Thoſe who are attacked by them muſt not make an obſtinate reſiſtance; for if they do, they will be in great danger of loſing their lives.

The riches of the Arabs conſiſt in cattle, which ſupply them with fleſh, milk, butter and wool, the

principal articles that they have occaſion for, as they deſpiſe luxury of every kind.

What they value moſt is their fine horſes, and eſpecially thoſe which are ſwift in running. When they mount them they are almoſt always armed with lances, twelve or fourteen feet in length, which they handle with great dexterity; but they have a ſmaller kind for darting againſt the enemy, as they retain the former always in their hands. They carry muſkets alſo: but they are much terrified when they engage with fire-arms, being ſo little accuſtomed to them; and after the firſt diſcharge, they become abſolutely uſeleſs. There are a very few Arabs who have not horſes: theſe carry with them a large club headed with iron, and a fuſee, which they diſcharge by means of a match that they always carry about them. This kind of Arabs live in the midſt of thoſe fields which they cultivate; and in general do more hurt than thoſe who traverſe the country.

The features of the Arab women are remarkably beautiful when they are young; but they ſoon become diſfigured by certain black ſpots like patches, which they make in their faces with a ſharp-pointed iron. They mark with the ſame colour their lips and eye-laſhes, by mixing with the paint employed for that purpoſe a certain ſubſtance which they call *coliaſtiri*. According to the general cuſtom of the Levant, they dye their nails and the palms of their hands yellow, as I have already obſerved in a former part of this work.

Young girls make an opening near one of the noſtrils, into which they put a clove: this appears to them to be a peculiar beauty, which they conſider as a ſign of virginity; though they continue to wear it even after they have had children. There are ſome of them who, inſtead of a clove, thruſt through their noſtrils a ſilver ring, about

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an inch and a half in diameter; from the bottom of which is ſuſpended a piece of coral, or ſome ſmall coin.

The women ſuckle their own children, and never commit them to the care of wet-nurſes. This cuſtom of ſending out children to be nurſed, which took its riſe in the boſom of poliſhed Europe, is too inconſiſtent with the views of nature, ever to preſent itſelf to the ideas of theſe ſimple and ruſtic people. All the Arab women nurſe their own children; all are fond of diſcharging this firſt duty of a mother; and none of them will permit another to ſhare with her in the laborious cares of education, for which ſhe thinks herſelf ſufficiently repaid by the ſmiles and careſſes of innocence. Indefatigable by the force of maternal tenderneſs, they may be ſeen in the longeſt journeys carrying their children on their ſhoulders; and, when they have occaſion to give them ſuck, bringing them forward a little, and raiſing the breaſt to their mouths.

One difference is remarked between the Arab men and women; which is, that the latter, much leſs ſerious when young, become peeviſh and melancholy with age: whilſt the men acquire with years an opener and freer air. This difference indeed may be remarked among the people of every nation whatever: a deſire of pleaſing, and of being loved, is the firſt ſentiment that ariſes in the mind of a woman; and it grows and increaſes as ſhe approaches towards maturity: but as love accompanies beauty only, and as beauty diſappears with youth, it is not aſtoniſhing that a woman ſhould become moroſe as ſhe advances in life. Having loſt the power of charming, ſhe is no longer followed; and this neglect ſhe is by no means able to ſupport. With men the caſe is quite different: being formed for accompliſhing great things, they

ſeem to abandon their nature when they ſuffer themſelves to be overcome by love. When the fire of youth engages them in this paſſion, they fall into a ſtate of languor, by which all their faculties are abſorbed: but this impetuoſity is cooled by years; they ſoon return to themſelves; and reaſon gaining a laſting power over them, permits them to entertain only mild and regular affections, which are diſplayed in their exterior conduct.

The Arab women wear only a plain robe, after the Turkiſh manner, and ſcarcely ever cover their heads. Their cloaks reſemble thoſe of the men: but there are only a few of them who uſe drawers, according to the cuſtom of the poliſhed people in the eaſt. They ornament their hair with ſtrings of ſmall glaſs beads of different colours; on their legs and arms they wear bracelets of the ſame, and have rings made of metal on their fingers.

The principal occupation of the Arab women is, to take care of the tents in which they lodge, to provide water, to prepare food, to milk their flocks, and to make butter and cheeſe. They likewiſe manufacture the cloth neceſſary for covering their tents.

As there are no longer any phyſicians among the Arabs, the care of the ſick is committed entirely into the hands of the women. Among other diſeaſes they cure the dropſy ſo perfectly, that the patient is never afterwards ſubject to it. They are acquainted with the virtues of herbs, and employ them with great ſucceſs. The Arabs almoſt always uſe ſcarification in their cures, and eſpecially for pains. On the leaſt ſenſation they apply a red-hot iron to the part affected, and are freed from their complaint by this violent remedy. This is the reaſon why ſo many of the Arabs may be ſeen with ſcars on different parts of their bodies.

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The Arabs make very little uſe of bread, if I may give that name to a kind of very thin cake. Their uſual food is roots, honey, milk, butter, mutton, and the fleſh of their camels, and birds which they may catch alive; becauſe it is an article of the Mahometan law, to kill thoſe animals which they eat, and to extract their blood. They conſume a great deal of rice, particularly in a ragout called pilau, which ſerves them for a repaſt in the evening and morning. Inſtead of rice, they make pilau with *burbûri*, after having bruiſed it in the hand, and boiled it. For ſeaſoning the greater part of their diſhes, they employ ſour and curdled milk, which they mix with leaven. The Europeans can hardly be reconciled to this ſort of food; but it is however not peculiar to the Arabs. That kind of ſour milk called *leben* in Arabia, and *jagurt* among the Turks, is known all over the Levant.

The Arabs have another kind of food, which appears to us ſtill more ſingular. This food is the fleſh of locuſts, which they collect in the ſeaſon when they paſs through their country; and having taken off their heads, put them into leather bags, with a certain quantity of ſalt. When they eat them they cut them into ſlices, as we do ſauſages.

It would appear, from ſeveral writers, that this food was uſed alſo by other nations. "A part "of the Ethiopians," ſays Pliny, "live only up- "on locuſts, ſalted and dried in the ſmoke." In another place, ſpeaking of the Parthians, he obſerves, that "they are very fond of locuſts." St. Jerome ſpeaks alſo of them when he mentions the people of Lybia. An oriental hiſtorian relates the ſame thing of different nations in Syria. Leibnitz, in one of his letters to the celebrated Anthony Magliabechi ſays, "that delicious food

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"ought to be known in our palaces of Europe, "which are ſo refined; and it would certainly "become very common, if any of our princes "would ſend for it to the eaſt, and have it ſerved "up at his table."

Among the various beverages of the Arabs, water holds the firſt rank: becauſe, by the law of Mahomet, they are forbidden to drink wine. They make ſuch a continual uſe of coffee, that thoſe who can, drink it almoſt at every hour of the day, but in ſmall quantities, and without ſugar. They compoſe another kind of drink with roots and the juice of the ſugar-cane, and of grapes mixed with water. They have alſo a third, made with an infuſion of barley, which has a great reſemblance to our beer.

All crimes are in their eyes more or leſs pardonable; but for homicide, ſhould it even be committed in the time of war, there is no remiſſion of puniſhment. Sooner or later, it calls forth ſtriking vengeance, either from the tribe or the family of the deceaſed. Should there be only one branch of that race remaining, and incapable of uſing open force on account of his youth, the relations wait for the moment of his attaining to vigour; and in the mean while endeavour to foſter the ſeeds of hatred in his boſom againſt the aſſaſſin. By ſometimes diſplaying before him the robe or ſhirt of his relation, ſtained with blood, they rouſe his heart, very ſuſceptible of impreſſions, to the higheſt degree of revenge: and, as ſoon as he is acquainted with the uſe of arms, he would become an object of public deriſion and contempt, did he not haſten to plunge a dagger into the boſom of the criminal. This gives riſe among the Arabs to hereditary diviſions, which never ſuffer them to live in concord with each other a moment. It appears therefore very probable that the Italians borrowed

rowed that ſyſtem of vengeance by which their country was diſgraced for ſo many centuries, from this barbarous nation.

Hoſpitality is ſo much honoured among the Arabs, that, without regard to religion or country, they receive in their tents every traveller who applies to them, and take the ſame care of his ſervant and his horſe. Inſtead of entertaining any idea of injuring him, they watch over every thing that belongs to him with as much attention as if they were their own. After making him ſit down upon a mat commodiouſly ſpread out on the ground, they preſent him with a pipe and coffee, and every now and then aſk him how he does. They then prepare ſomething for him to eat; and offer him part of their diſhes with that ſimplicity which is ſo common amongſt them; and announce by their countenances the great happineſs they experience in being able to do him any ſervice. If he wiſhes to paſs the night in their habitation, they arrange the ſame mat in the form of a bed; and place under one end of it a ſtone or his ſaddle, to ſerve as a pillow. Should the traveller at his departure offer his hoſt a piece of money, becauſe he appears to be poor, it would be accepted with gratitude; but if he gave nothing at all, the Arab would teſtify no diſſatisfaction whatever. They always take care to conduct ſtrangers to a little diſtance from their tents, to protect them from thoſe inſults to which they might be expoſed from other Arabs.

I have already ſaid that the Italians probably adopted from theſe people their vindictive ſpirit; and I am of opinion that they have derived from them alſo this laudable cuſtom of being hoſpitable to ſtrangers. In Florence there were formerly reckoned to be a great number of hoſpitals for travellers.

The

The Arabs paſſed from the deſarts of Arabia to Syria and Paleſtine in the ſixth century; and ſince that period they have ſtill more or leſs preſerved their footing in theſe countries. All the inhabitants of the coaſts, or of the interior parts, who ſpeak the Arabic language only, are comprehended under their name. They are however not all deſcendants of the firſt migration, properly ſpeaking: they are a mixture of all nations, and of all religions.

Some of thoſe who inhabit the cities of Paleſtine, though originally from Arabia, are nevertheleſs more poliſhed than the reſt of their countrymen. Their manner of dreſſing, and behaving in company, gives their manners a great reſemblance of thoſe of the Turks. Theſe people generally carry on their commercial affairs with much uprightneſs and integrity, and they ſubmit to the government under which they live, but without forgetting that they are ſprung from Iſhmael, as I have already mentioned. For this reaſon, they ſhew a wonderful affection towards the Arabs of the deſarts, whom they conſider as alone deſcended from noble and illuſtrious blood. The greater part of thoſe real Arabs who are fixed in cities, do not ſuffer their beards to grow till they are advanced in years; but the other inhabitants of the deſarts never cut theirs at all. They carry their reſpect for the beard ſo far, that, to touch it when they ſwear, is as ſolemn an oath as that of the ancient gods when they ſwore by the river Styx. They take great care to keep it clean; and it may be eaſily gueſſed that they conſider it as a great affront when any one pulls them by this venerable ornament. A reſpect for the beard is equally prevalent amongſt the Turks, and all the Chriſtians of the eaſt.

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The Arabs, for the moſt part, are not acquainted with the name of their family, and know thoſe only of their father and grandfather. But they are very curious in preſerving the genealogy of their horſes; which they are paſſionately fond of, and value much more than their wives.

They diſtinguiſh them into three races—*attick*, *kehilan*, and *guidiſc*. Thoſe of the firſt race are the deareſt, as they are the moſt ancient in Arabia; the *kehilan* bear a price not much inferior, on account of the excluſive nobility with which they are honoured; but the *guidiſcs* are conſidered as ordinary horſes, and are employed for the moſt ſervile purpoſes.

Thoſe of the two firſt races are of a moderate height; ſo that there are few of them which can be called of a great ſtature. They are exceedingly ſlender and ſwift; they never neigh, and eat only once in the twenty-four hours. In the evening, which is the time when they are fed, a meaſure of barley is ſuſpended from their necks in a bag. If they are fatigued, they do not receive their allowance till an hour later: but they are ſuffered to drink almoſt every moment; and even when covered with ſweat, and in the midſt of their labour. When they arrive at their tents, they are unbridled, and tied to a lance fixed in the ground, by means of a rope which paſſes round their neck. If it be a mare, ſhe is tied by the foot; but the ſaddles are never taken from their backs, except when they are combed. The Arabs have a greater number of mares than of horſes, becauſe they are better able to bear fatigue, hunger, and thirſt; and becauſe they require much leſs care.

About the time when the horſes cover, they ſuffer them to feed in the open fields for the ſpace of fifteen days; after which they carry witneſſes with

with them to certify of what breed the horſe is. They do the ſame thing at the birth of the foal; and mark upon a card the month, day, and hour, together with the origin of the animal, and the colour of its hair. This card, called *cogget*, and containing different atteſtations, is put into a ſmall braſs ball, and ſuſpended by a ſtring from the colt's neck, where it remains during the whole time of its life: in ſhort, that happy day is celebrated with great joy by a feſtival which they give to their friends. The Arabs wait till their horſes have attained the age of three years before they put a bit into their mouths; and ſuffer the fourth year to elapſe before they mount them. In this interval they exerciſe them continually, by making them run round in a circle, as we do in Europe. At the end of four years they are ſhod, and prepared for a particular kind of courſing, which conſiſts in ſetting off on a full gallop, ſtopping ſhort ſuddenly, turning to the right and left, and retreating when the rider diſcharges his lance. It is cuſtomary for the Arabs to attack their enemies with great impetuoſity, and then to fly back with the like ſpeed. They therefore inſtruct their horſes to ſtoop a little, by leaning towards one ſide, to enable the rider to recover his arms without being obliged to diſmount. Whilſt they are accuſtoming them to theſe different manœuvres, they never make uſe of the whip, but employ ſpurs, with the points of which they prick the ſides of the horſe according as they find it neceſſary. At the end of five years they cut their tails, in order that they may grow afterwards according to their natural diſpoſition. They keep their hoofs very ſhort, but make them advance a little beyond the ſhoe, which is formed of a piece of very thin iron.

The

The Arabian horſes encreaſe in ſtrength in proportion as they are exerciſed in running; and it is very eaſy, when they are ſtopped, to make them purſue ſuch a pace as one wiſhes. When galloping they carry their heads high, but ſuffer them to droop a little when on an ordinary trot. If the rider ſhould throw the bridle looſe upon their necks, they would make no motion; and he might continue his journey in perfect ſafety without taking it again into his hand. Should he be diſmounted by any accident, the horſe will not advance a ſtep farther, but immediately ſtops till he gets up. The Arabs, properly ſpeaking, do not make uſe of a bridle, but of a halter; and in order to remain firm in their ſeat, becauſe their ſaddles are high, they preſs their legs ſtrongly againſt the horſe's ſides. Their manner of ſitting on horſeback is perfectly careleſs; and in this reſpect they do not diſplay that gracefulneſs by which the Turks are diſtinguiſhed. They are however far from being bad horſemen: on the contrary, they appear rather to be extremely expert. When they wiſh to make their horſes gallop, they bend their bodies a little, and lean forwards, which is a ſufficient ſignal for the animal to ſet out full ſpeed.

At that ſeaſon when the graſs in the meadows becomes high enough to be eat, the Arabs exerciſe their horſes before they conduct them to paſture. They then take off their ſaddles and ſhoes, and leave them to range the fields in full liberty for the ſpace of eight days; after which they mount them, unleſs they have occaſion to do ſo ſooner. The fifteenth day is deſtined for covering. When this object is accompliſhed, they ſuffer them to remain at reſt for the ſame length of time, and then make them reſume their uſual labours; but they ſtill continue to feed upon graſs as long as it can be found. It is not till the end

of

of a month that to this food is added a ſmall portion of barley.

OF THE DRUSES.

The country of Caſtravent, a part of Mount Lebanon which looks towards the Mediterranean Sea, is inhabited, in preference to any other ſpot, by the Druſes, who gave their name to this ſouthern diſtrict. They occupy alſo the reſt of Mount Lebanon, Anti-Lebanon, the narrow plains which lie between Caſtravent and the ſea; and all that extent of ſhore from Gibail, otherwiſe called Byblus, as far as the river Evl, near the ancient Sidon, at preſent called Sayd. The ancient Heliopolis, now known by the name of Balbec, is peopled by this nation, as well as the neighbouring country. In ſhort, families of the Druſes may be found ſcattered here and there throughout every part of Syria and Paleſtine.

The religion of theſe people is one of the moſt modern in the eaſt, ſince it is not older than 1030, the year when Mahamed-Ben-Iſmael began to preach, and to gain followers.

The principles of this religion, which differs both from that of the Turks and the Chriſtians, are almoſt entirely unknown. Part of the Druſes admit circumciſion, whilſt another reject it. Their ſacred books preſent nothing but a ſeries of errors and obſcurities. It is not eaſy even for the Druſes themſelves to acquire a diſtinct idea of them; and for this reaſon they ſcarcely ever ſpeak of them. Their prieſts or miniſters make them believe that they alone are acquainted with them. They from time to time aſſemble, and converſe together upon religious matters; and, as they are very ignorant, it may be readily imagined that they add to their books every day ſome new abſurdities.

One

One would be almoſt induced to believe that the Druſes have, on certain occaſions, an inclination towards Mahometaniſm, did they not at the ſame time ſhew every mark of hatred and contempt towards the Turks; whilſt they behave with great friendſhip to the Chriſtians, and reſpect their religion. They pray indifferently in the Greek churches and the Turkiſh moſques. The coming of the Meſſias is an article admitted into their creed; but they ſay that he has appeared more than once, under the figure of different celebrated perſonages. Filled with veneration for the mother of Chriſt, they entertain no doubt of her virginity: they believe alſo the miracles of our Saviour, and thoſe of the prophet Elias, whom they honour ſo far as to invoke him when they ſwear. If the prayers which they addreſs to both are not heard, they imagine that they are unworthy of the favour which they aſk. They worſhip ſaints and images, which they have ſometimes in their houſes, though this is contrary to the law of Mahomet; and they obſerve that faſt which the Mahometans call Ramazan, from the name of one of their moons, but not in a very ſtrict manner.

This is all the information that can be collected reſpecting the religion of the Druſes. They are too ignorant, as I have already obſerved, to give us any further knowledge on this head; and it is impoſſible to draw a ſingle word from their prieſts, who obſerve the moſt inviolable ſecrecy in every thing that concerns their worſhip. I conclude, therefore, that their dogmas are impenetrable myſteries. They do not require that implicit faith ſhould be given to all their religious books; and indeed they do not agree with each other, as I was aſſured by a Maronite prieſt who had reſided thirty years in the mountains of Caſtravent. He remarked that the prieſts disfigured their religious books, by

by tearing out ſome leaves, and inſerting others, according to their caprice; and that no Druſe was ever admitted to their private aſſemblies.

According to ſome writers, the Druſes are ſprung from the deſcendants of certain French ſoldiers, who being conducted to the holy wars by a chief of the family of Dreux, retired to theſe mountains, from which the victorious arms of the Saracens were not able to expel them during the ſpace of forty years. In the opinion of theſe writers, they followed the Chriſtian religion till the prieſts who had accompanied them all died; when, finding themſelves deprived of their inſtructors, they united with the Mahometans, and inſenſibly fell into that worſhip which they profeſſed. Such an idea, however, will ſoon vaniſh, when we are aſſured that the ſect of the Druſes ſubſiſted in 1170, as we ſee by the Travels of the Rabbi Benjamin; conſequently it could not have its origin forty years after the Chriſtians had loſt Jeruſalem, that is to ſay, in the year 1187.

Several French authors have endeavoured to reconcile in favour of their nation, if I may be allowed to ſay ſo, all the contradictions and difficulties that ariſe, when the origin of theſe people is derived from Count de Dreux, or at leaſt from the remains of the French who eſcaped after the ruin of Jeruſalem.

A book appeared not long ago, intitled, *The Hiſtory of the Druſes, a people of Mount Lebanon, deſcended from a colony of French.* Travellers who are acquainted with theſe people, and the territories which they inhabit, will find in this work a great number of errors; and among other things they will no doubt reproach the author for ſaying, in the place where he ſpeaks of the ſtate and commerce of the Druſes, that their country abounds with productions much ſuperior to thoſe of Perſia

and

and the East Indies. This writer, according to every appearance, followed the opinion of hiſtorians both ancient and modern, who have fallen into the ſame miſtakes by copying each other ſucceſſively. With regard to the idea of conſidering the Druſes as the remains of a French colony, he demonſtrates it in a very ſatisfactory manner, whilſt he does not attempt to prove their deſcent in a direct line from the Count de Dreux: but his proofs have not the ſame authority when he endeavours to eſtabliſh an intimate alliance between theſe people and that French lord.

If the Druſes themſelves aſcribe their origin to ſome French families, this, according to the general acceptation, may be extended to all the Europeans, who are comprehended without diſtinction under the name of French. Several, it is true, ſay they were properly deſcended from natives of France; but I am inclined to believe that they derive this idea from hiſtorical books put into their hands by ſome French people who are connected with them by the intereſts of commerce.

The Druſes all ſpeak the language of the Arabs, which is the only one familiar to the different people of Syria.

In ſpeaking of their religion I forgot to ſay that they never refuſe Chriſtians admittance into their moſques, even during the time of prayer; and in their preſence they redouble their modeſty and fervour, in order that they may appear more religious and devout. This permiſſion, however, is not granted in the like manner by the Turks; or if they admit a Chriſtian into their temples by a ſpecial favour, it is always after the hours of prayer.

The Druſes are robuſt well-made people, and of a noble aſpect, for which they are in part indebted to their education. They are accuſtomed from their infancy to hardſhips and fatigue.

When

When mothers lay their children in the cradle, inſtead of putting the pillow under their head, as is cuſtomary among us, they put it under their reins, ſo that the head remains in a hanging poſition. Wrapping up their legs afterwards with bandages, they bring the two calves together; taking care to extend their toes outwards; and this gives them, when old, that majeſtic carriage by which they are diſtinguiſhed.

In their diſpoſition they are naturally faithful and ſincere. They are fond of the Europeans, to whom they perform every duty that humanity requires; and upon every occaſion they defend and protect them as far as lies in their power. As they have a very great averſion to uſury, they cannot endure the roguery of the Turks, and the avarice of the Hebrews.

The Druſes have particular princes called Emirs, who are ſeven in number, and who in conjunction all govern the ſame country. This diverſity of chiefs, whoſe opinions were often divided, engaged them in long diviſions, which deſtroyed their tranquillity for many years. Having at length ſeen the danger of their miſintelligence, which muſt have rendered it an eaſy matter for the Porte to ſubdue them entirely, they united ſome time ago; and agreed, by common conſent, that one of them ſhould poſſeſs the ſupreme authority, with the title of Grand Emir, or prince. The reſt, in quality of inferior princes, are allowed a ſeat in the council; but it belongs only to the principal emir to decide reſpecting their deliberations. The Emir Manſur is at preſent inveſted with the ſovereign dignity. After his death it will paſs to his family; and if that ſhould become extinct, it will devolve on one of the other ſix emirs, to be tranſmitted in the like manner to each ſucceeding race.

The city of Bareth, otherwiſe Beritus, is the capital

capital of the country of the Druſes. All the emirs have their habitations there; but in general they reſide with the grand emir, in the ſmall village of Der-al-Gamar, which ſignifies the country of the moon. It is ſituated in the mountains, between the eaſtern part of Sayd and the north.

Though the Druſes are conſidered as independent on the Grand Signior, they pay annually a ſmall tribute to the Ottoman court, according to the diſtribution of their principal emir; and this is the only ſhadow of authority that the Porte ſtill retains over theſe people, jealous of their independence.

The wives of theſe princes enjoy a ſhare alſo in the government, and continue to command after the death of their huſbands; but when they have children old enough to ſucceed their fathers, they reſign into their hands the reigns of the adminiſtration.

Polygamy is permitted amongſt them; but they have only one wife at a time, whom they always chooſe from their own nation. With regard to their other women, they are ſlaves and concubines.

The dreſs of the Druſes conſiſts of a very ſhort tunic, which ſcarcely reaches to their knees, made of goats hair and wool, and ſtriped with different colours. Over this they tie ſeveral bands of ſtuff, diſpoſed in the form of rays, among which there are ſome of gold and ſilver tiſſue. This kind of ornament, which they wear before and behind, terminates towards the reins: the ſleeves of their tunic reach no farther than the elbow. Under this upper garment they have a pretty long robe of Turkiſh cloth, the ſleeves of which extend to the wriſt: their drawers are of the ſame ſtuff, but much narrower and ſhorter than thoſe wore in other parts of the Levant. They uſe white

ſhirts, which in general are not cut after the Ottoman manner. The girdle with which they bind both theſe articles of dreſs cloſe to the body, paſſes above the reins, and is compoſed of ten or twelve pieces of ſtuff or cloth; and they wrap up their heads in beautiful bands of ſeveral colours, which form their turbans. Their ſlippers alſo differ from thoſe of other people in the eaſt, and have ſome reſemblance to our ſhoes, except that the leather of which they are made is red or yellow Morocco; that they faſten the ſtraps with thongs of the ſame, inſtead of buckles; and that the upper leather riſes a great way up the leg.

The form and colour of their clothes have ſuch a conformity, that the Druſes ſeem all to wear a military uniform: their princes, however, dreſs in a different manner, and in a great meaſure copy the Turks. The dreſs alſo of their prieſts has no relation with that in common uſe; they are diſtinguiſhed by black, brown, and ſometimes white clothes; they carry no arms, and their turbans are white and exceedingly high.

One might almoſt ſay that the arms of the Druſes form a part of their dreſs; for they never lay them aſide either in the time of peace or of war. They conſiſt of a pair of piſtols with a poniard, which they ſuſpend from the fore part of their girdle; an axe, a large flat bottle filled with powder, a fuzee, and a cartouch-box, which hangs behind, containing twenty-four rounds of ſhot. They have very few horſes, becauſe they would be of no uſe among their mountains, in which they keep themſelves fortified.

The dreſs of their women is much the ſame as that of the Turkiſh women, except that they wear on their heads a plate of ſilver, made in the form of a cone, and about a palm in breadth. Above it they fix a long veil, which deſcends half way down

down the body, and which ſeems to add to their beauty and grace. When they have occaſion to go abroad, they cover their face with it.

A thin delicate figure, ſo much admired in Europe, is not held in the ſame eſtimation by the Druſes. Theſe rude people prefer thoſe of a large ſize: and as the deſire of pleaſing is natural to all the women of the earth, whilſt the European ladies endeavour by rigorous abſtinence to render their perſons genteel, the female Druſes ſtrive to acquire by high living that plump and jolly appearance, which amongſt them conſtitutes beauty.

OF THE KURDES.

The Kurdes are a people whoſe general reſidence is in Kurdiſtan. Some may be found alſo ſcattered throughout the Diarbeck, and different parts of Syria, where they live after the manner of the Arabs, tranſporting their tents from one place to another, in order to procure food for their flocks. They are almoſt all robbers by profeſſion, and keep at a diſtance from frequented roads, that they may be better able to attack travellers. Theſe Kurdes are the ſame aſſaſſins of whom William of Tyre ſpeaks in his Hiſtory of the Holy War.

We are not acquainted with theſe people but by the accounts which we have of their aſſaſſinating ſome of the moſt famous heroes of the Cruſades. Their chief, *the old Man of the Mountain*, is conſidered as an ideal and fabulous being; and the relations given us of him are treated as romances: but the reader will judge, from the following details, whether they do not belong to hiſtory rather than to fiction.

I muſt here obſerve, that the true etymology of the denomination of Aſſaſſins, generally given to the Kurdes, is not known. The Saracens, who called them ſo, were ignorant of it themſelves.

Nevertheleſs, when we go back to the origin of the Kurdes, who at firſt inhabited the countries of Arſacia, we may conjecture that it might be derived from a corruption of Arſacidin.

However this may be, they abandoned their native country to eſcape from the fury of Mahometaniſm, which threatened their deſtruction. The weakneſs of the Greek empire, and the uncertain ſituation of the new conquerors of the eaſt, gave them an opportunity of removing to Syria, where political affairs were then in a ſtate of the greateſt fermentation.

They had carried thither idolatry, which they were forced to abjure, at leaſt in appearance, when the Caliph Omar conquered Damaſcus, and the reſt of the province, which happened in the year 636 of the Chriſtian æra. They then embraced the doctrine of Ali, becauſe it had been admitted by their fathers; and they pretended to become zealous defenders of it.

This, however, was only a ſtratagem to prevent their too formidable conquerors from conceiving any umbrage againſt them. They perverted thoſe tenets which they did not approve; and if they did not become ſectaries, they adopted no fixed rules, or certain maxims; ſo that they might be conſidered, at the ſame time, both as Pagans and Mahometans.

Their firſt worſhip conſiſted principally in adoring the ſun; which, in their idea, was the ſole creator of the univerſe. They inclined themſelves before his earlieſt rays, and retired when he ſet; carefully avoiding the approach of night, which they ſaid was the empire of the demon. Such of the Kurdes as have preſerved this religion of their anceſtors are called Chamſis, or Solarins.

Theſe people, on their arrival in Syria, choſe for their reſidence, in preference to any other ſpot, the

the middle of thoſe mountains which on the eaſt ſeparate the cities of Tripoli and Tortoſa. This rugged country, which nature has rendered almoſt inacceſſible, though it is, at the ſame time, rich and delightful on account of the fertility of the ſoil, and the coolneſs of its valleys, they ſtill farther fortified by erecting in it ſeveral ſtrong citadels. In this peaceful retreat population increaſes; ſeveral villages were formed; and the inhabitants in proceſs of time amounted to ſixty thouſand.

The Saracens ſeemed to ſhew no uneaſineſs on account of the neighbourhood of theſe Aſſaſſins; either becauſe they believed them to be ſincerely attached to their religious principles, or that they were contented with receiving from them a moderate tribute; while they hoped at the ſame time, to derive conſiderable aſſiſtance from them when engaged in war.

The difficulty of conqueſt, or rather the dread of riſking much to acquire little, determined the princes engaged in the cruſades not to moleſt them. It was reſerved only for the Templars to render them tributary, and to draw from them annually two thouſand gold ducats. But I ſhall explain hereafter why the one did not attempt to ſubdue them, and why the others tolerated them.

When they quitted their original country, they were guided only by caprice, or rather by a mutual agreement which ſupplied the place of government; and, according to the ſyſtem of their wandering life, it was not difficult for them to remain thus united.

Their manner of life in their new eſtabliſhment was at firſt ſimple and happy: employed wholly in the care of their flocks, they ſubſiſted, like the Arabs, on the produce which they derived from them.

When they began to multiply, they thought proper to elect chiefs, to enlighten them by their advice,

advice, but not to command them. From a diverſity of ſchieks, however, there reſulted a diverſity of opinions, which was likely to be attended with ſerious conſequences; and as the ſureſt means of guarding againſt this danger was to give the ſuperiority to one of them, and as this was agreeable to the uſage of their anceſtors, they choſe one man of acknowledged wiſdom, brought to maturity by experience, and capable of terminating with equity any differences which might ariſe amongſt them. This chief was called Gran-Schiek; that is to ſay, the old Schiek, a title which may be applied even to a young man; ſince that word in the Arabic language means nothing elſe than a perſon of ſound ſenſe, and qualified for giving good advice. To the name of ſchiek, they added that alſo of Del-Gebel, which ſignifies of the mountain.

It may be here proper to rectify a miſtake of Marco Paulo, a Venetian author, who, confounding epochs, aſcribes the title *Old Man of the Mountain* to the chief of the Aſſaſſins, at the time when they inhabited Arſacia.

The Aſſaſſins to whom he alludes were conquered by Alo, brother to Mangou, grand khan of the Tartars, in conjunction with Haithon king of Armenia. Their united arms were detained for ſeven years before a citadel which they thought impregnable; but which when taken, though dearly purchaſed, gave the laſt blow to the power of the Aſſaſſins.

Having rectified an anachroniſm which it was of importance to make known, I ſhall now return to the new ſchiek, who by little and little acquired more power than had been at firſt granted to him. Every thing, it is true, contributed to inſpire him with ideas of this uſurpation. The Aſſaſſins, when once ſettled in a fertile country, which they did not wiſh to extend, loſt much of their primitive energy;

energy; and becoming more timid before the eyes of a chief from whom they were never abſent, they ſeemed in ſome meaſure to preſent their hands to the chains which he had forged for them. Neither merit nor wiſdom obtained ſway any longer; and their elections, which were preſerved only in order that they might appear to act according to law, were regulated and directed by ſuperior force.

We ſhall now ſee how this paſſive ſubordination diſfigured the character of theſe paſtoral people ſo far as to render them odious, not only to their neighbours, but alſo to diſtant nations. This change took place about the beginning of the twelfth century.

The ſchiek, or old man, being perfectly ſenſible that arbitrary power cannot be durable unleſs it is reſpected; and knowing at the ſame time the ſpirit of the people, and that any thing might be done amongſt them by religion, he made that the inſtrument of his villany. His adherents therefore preached up to the Aſſaſſins, that as he repreſented the Creator of the world, it was neceſſary they ſhould pay the ſame obedience to him as to the gods, without examining the nature of his orders; and that an implicit acquieſcence in his deſires could alone procure them after death eternal felicity. Theſe ſtrange maxims, which enchained even the thoughts, were calculated to produce a multitude of crimes; and on this account, the ſenſible part of the nation heard them with a ſecret horror: but it was eaſy to cauſe the greater number to adopt them. A ſchool was eſtabliſhed for teaching them to certain ſelect youths, from whom the ſchiek expected the blindeſt obedience.

He purchaſed children from their parents, whom he loaded with preſents if they were free, and to whom he gave liberty if they were ſlaves.

Theſe children were educated in ſequeſtered places, and permitted to have no correſpondence whatever

whatever but with the ſchiek and their maſters. They were ſurrounded by pleaſures in their infancy; and care was taken to mix with their inſtruction every thing that could tend to deſtroy the irkſomeneſs of it, and to render it amiable. The ſtudy of languages, and the manners of foreign nations, formed a principal branch of it. Their young hands were taught to handle a poniard with dexterity; and thoſe ſentiments of pity which often avert mankind from crimes, were checked in their boſoms as ſoon as they began to appear. Torture, puniſhments, and death were repreſented to them as deſirable objects, which would be infallibly rewarded by eternal happineſs.

When this courſe of education was finiſhed, the old man of the mountain ſent theſe young fanatics in queſt of Chriſtian lords, or Saracens, with orders to deſtroy them wherever they could find them. Hatred, compliance with the wiſhes of their friends, and ſordid intereſt, were in turns the motives which induced them to commit the moſt horrid aſſaſſinations. When they had effected their purpoſes, theſe young emiſſaries returned to the ſchiek with that air of ſatisfaction which is inſpired by the moſt exemplary virtue; and, as a reward for the ſucceſs of their efforts, they were allowed to retain the poniard with which they had been armed.

If they were at firſt ſucceſsful, they became inſpired with more intrepidity and ardour; and they were then entruſted with the execution of more difficult and important enterprizes. They diſperſed themſelves into every part of the world, either ſeparately or in bodies; and aſſuming the character of illuſtrious perſonages, or appearing under the dreſs of miſery, and ſometimes even under that of monks, they almoſt always found means to accompliſh their execrable ends.

Some

Some of them indeed fell into the hands of juſtice; but the force of torments could never make them diſcover their accomplices, or tell the name of their chief; their ſecret died with them; becauſe, by revealing it, they imagined that they ſhould loſe all the fruits of their former merit. This multiplicity of crimes rendered famous the names of Aſſaſſins; which was at firſt employed to diſtinguiſh thoſe malefactors, called by the Latins *ſicarii*; that is to ſay, people commiſſioned to commit murder; and which cuſtom has ſince applied to robbers on the highway, otherwiſe called *graſſatores*.

The ſchiek of theſe Aſſaſſins never went abroad but when attended by a numerous eſcort of his people, preceded by an archer, who brandiſhed a javelin crowned with poniards; and two ſoldiers, one of whom ſounded a trumpet, while the other cried out with a loud voice, *Shun the approach of him, who bears in his hand the deſtruction of kings.* The people however never retired, becauſe they well knew that the intention of theſe pompous words was only to inſpire fear, humility, and reſpect.

Indifferent to the pageantry of titles, the ſchiek ridiculed the Latin Chriſtians, who ſeemed to glory in them; and this will not appear aſtoniſhing, when we conſider that the terror of his name had, in ſome meaſure, rendered all kings, princes and courts tributary to him. His principal ambition conſiſted in making himſelf formidable to all Europe. He was flattered by preſents, becauſe he was naturally avaricious; and he conſidered them as a mark of homage, which the terror of his name induced people to offer him.

Thoſe who wiſhed to gain his favour could not pay their court to him in a more effectual manner, than by boaſting how much his ſubjects were devoted

voted to his ſervice; and of this he gave the following proof to his friend the count de Champagne. Having met one day on the road leading from Tyre to Antioch, they began to converſe on the fidelity which people ought to ſhew towards their prince. In a little time after, they arrived at the bottom of a tower, upon the top of which there were ſeveral Aſſaſſins; and as ſoon as the ſchiek ſaw them, he made a ſignal with his hand; when one of them threw himſelf forward with the velocity of lightning, and falling on the ground, expired at his feet; while the count de Champagne was obliged, through policy, to beſtow the higheſt praiſes upon this fooliſh act of obedience.

Some authors have doubted the exiſtence of theſe martyrs to ſubmiſſion, which is too well eſtabliſhed by the authority of hiſtory. But without accumulating quotations, I ſhall content myſelf with giving a liſt of thoſe numerous Chriſtian heroes, whom the hopes of an immortal crown conducted to ſuch cruel puniſhments. Theſe people, however, had been educated in the boſom of liberty. Why therefore is it leſs credible, that a few individuals of the mountains of Syria, brought up in private, amidſt ſilence and ſlavery, and ſeduced by the flattering idea of future happineſs, ſhould precipitate themſelves in the arms of death, through a blind obedience to the dictates of their chief? Without the moſt convincing and repeated proofs, can we believe that a baſhaw, powerful by his wealth, ſtrength, and credit, ſhould humbly ſubmit his neck to the ſword or rope of a ſimple capigi-baſci, in conſequence of an order from his ſovereign?

Do we not know to what exceſs of madneſs Mahomet carried his followers? A paſſage of the Koran, which promiſed them an inexhauſtible ſtore of pleaſures, armed them againſt the Chriſtians, and

and made them desirous of expiring amidst the fury of battle.

The sacred law granted rewards also to those Hebrews who vanquished their enemies; and the favour of Heaven was extended even to their posterity.

I may venture to affirm, much to the shame of the eastern empires, that the establishment of the Assassins, and their future conduct, were owing in a great measure to the behaviour of the crusaders; because, being authorised in their mission by papal indulgences and benedictions, they thought that every thing they did was lawful, and that by murder and rapine they should secure a place in heaven. The expeditions set on foot for the deliverance of the sepulchre became so prejudicial to manners, that if the christians did not change their religion, they readily adopted the vices of the conquered countries, while they retained their own; and from this double source of corruption proceeded all those infamous actions, which the historian cannot relate without blushing.

Those people called Assassins had not yet become a prey to them; but they were threatened: and this was a sufficient reason for the schiek to have recourse to cunning and treachery, which are the usual weapons of the weak.

The principal Latin lords soon began to dread him whom they had before despised. The name of the Old Man of the Mountain caused an universal terror; and some even came and offered him an annual tribute, provided he would warrant their safety. The higher they were in dignity, the more occasion they had to be afraid; because the schiek, who aimed only at the lives of illustrious personages, seemed to have no great desire for disturbing the repose of ordinary people.

Had not the standards of the Christians been disunited by some misunderstanding, these bloodthirsty

thirſty people might have been eaſily exterminated: but warriors, whom jealouſy of each other's ſucceſs, and a deſire of precedency, had rendered enemies, thought it neceſſary, for the purpoſe of gratifying their perſonal vengeance, to preſerve the Aſſaſſins. Having purchaſed from the ſchiek the right of breathing, they ſoon after paid him for the death of a rival; and theſe acts of perfidy became in proceſs of time too common. It appears even probable, that the Templars had no other end in view, when they ſubdued theſe people, than to employ their villany for their own purpoſes.

Raymond II. count of Tripoli, was murdered by theſe Aſſaſſins in 1151. A great quarrel having ariſen between him and the counteſs Odierne his ſpouſe, Baldwin III. king of Jeruſalem, who was then at Antioch, came to Tripoli with queen Meliſenda, his mother, and ſiſter to the counteſs, for the expreſs purpoſe of reconciling the huſband and wife; but their mediation having failed of ſucceſs, they finally agreed that the queen ſhould carry the counteſs Odierne along with her to Naplouſa, which ſhe made the uſual place of her reſidence.

That he might not be deficient in the duties of politeneſs and chivalry, count Raymond accompanied the two princeſſes to ſome diſtance from the city; but he had ſcarcely quitted them, when he found himſelf attacked by a band of Aſſaſſins, who ſtabbed him. A ſoldier in his train periſhed while attempting to defend him, as well as Rodolphus de Merle, whoſe birth and high qualities were much boaſted of. This nobleman was one of thoſe who was propoſed as huſband to the widow Conſtantia, princeſs of Antioch; but his offer had been rejected.

As this murder could only be the effect of the baſeſt treachery, every method poſſible was tried to diſcover the authors of it. King Baldwin and queen

queen Meliſenda were too well known for their integrity of character, to give the leaſt cauſe for ſuſpicion: but the counteſs was far from being ſo irreproachable. She had never loved the count; ſhe had more than once manifeſted her averſion to him in the moſt indecent manner; and ſome menaces which ſhe had ſuffered to eſcape from her in a fit of paſſion, when Raymond, informed of her amorous intrigues, took the liberty of reprimanding her with ſeverity, had been overheard and remembered. All this was ſufficient to eſtabliſh the ſtrongeſt preſumptions againſt the counteſs; but thoſe who ſuffered themſelves to be ſeduced by external appearances, thought they ſaw ſeveral circumſtances which were very much in her favour. She had immediately returned on the news of this melancholy event; and had in ſome meaſure bathed the bloody corpſe of her huſband with her tears: ſhe had even given orders reſpecting thoſe honours which were paid to him at his funeral; and had raiſed a monument to his memory, which ought to have immortalized her grief.

The partiſans of the counteſs, who well knew that one ſuſpicion may be removed by ſtarting another, ſpread a report that the count had been murdered by the Syrians who inhabited Mount Lebanon. As it was ſuppoſed that theſe people had occaſioned the death of the count de Pons, father of Raymond II. they had been attacked by the ſon with all the animoſity of revenge: and it is not aſtoniſhing that they, in their turn, ſhould gratify their reſentment by means of theſe Aſſaſſins. Such a report might have perhaps obtained ſome credit, had not ſeventeen years elapſed ſince the puniſhment of the crime; and for this reaſon the writers of that period were never able to juſtify the counteſs.

But whether this woman was guilty or innocent, ſhe nevertheleſs enjoyed the ſpoils of her huſband.

King

King Baldwin and queen Meliſenda, his mother, made all the ſubjects and vaſſals of the county take an oath of fidelity to her, until the moment when Raymond III. her young ſon, ſhould be capable of governing himſelf.

Amongſt the different ſchieks who ſucceſſively governed the Aſſaſſins, there was one who was deſirous of reading the New Teſtament. Melted by the ſimple and affecting morality which it contains, he wiſhed to have ſome prieſts capable of explaining to him the tenets of the Chriſtian religion. Being at length perfectly converted by their inſtructions, he reſolved to eſtabliſh Chriſtianity in his dominions: but this could only be the work of time; and the ſchiek knew too well the ſpirit of the people; who, through cuſtom, are every where ſo ſtrongly attached to their religion, that it is dangerous to attack it openly, even in a country of ſlaves. At firſt, therefore, he endeavoured to prevent the Mahometan orators from multiplying too much; and, under a pretence that they were uſeleſs in certain places, he diminiſhed their number. The faſt of Ramazan was aboliſhed; but the Bairam was preſerved, and people were permitted to drink wine, and to eat pork: ſo that in a ſhort time no diſtinction was made between thoſe kinds of food which the Koran calls impure, and thoſe which are not; and in all this the ſchiek affected to ſet an example to others.

Chriſtian miſſionaries came afterwards and preached up the excellence of the Catholic faith; while the people, who ran to hear them through motives of curioſity, retained the moſt ſtriking maxims of it. Being enlightened by degrees, they plainly diſcovered the impoſture of Mahometaniſm, and wiſhed to become Chriſtians: but it appears ſtill doubtful whether the Aſſaſſins were ever perfectly inſtructed; ſince, at the time when they

they were about to be converted, they retained their firſt inſtitutions in their utmoſt vigour. The European prieſts were, perhaps, afraid of diſguſting them by repreſenting the article of intereſt as incompatible with the ſpirit of Chriſtianity; or they rather foreſaw that the ſchiek would not fail to oppoſe the example of the cruſades to their precepts. Thoſe, indeed, who from the remoteſt parts of Europe had come to diſturb the peace of another hemiſphere, to dethrone lawful princes, and to cover the plains with ſlaughter and deſolation, could no longer ſay that their God had founded his law upon concord and mutual love; that he commanded mankind to reſpect each other's property; and, above all, that he abhorred the ſhedding of human blood. However this may be, the ſchiek, in 1173, ſent an ambaſſador to Alaric, king of Jeruſalem, to inform him that he intended to receive baptiſm, together with all his people.

This envoy, named Boaldelle, was a man of great eloquence, integrity, and prudence. He was favourably received by the king, to whom he explained the object of his embaſſy, mentioning at the ſame time ſome demands of his lord; and amongſt others, that the ſchiek, when he embraced Chriſtianity, hoped to be freed from the annual tribute which he paid to the Templars, on account of his being an infidel; and the ceſſion, or rather reſtitution, of ſeveral fortreſſes, which had been taken from him on the frontiers. Alaric granted every thing to favour a converſion which filled him with joy; and he even reſolved to pay the Templars two thouſand ducats of gold, ſhould avarice prevent them from forwarding his religious views.

After reſiding ſome time in Jeruſalem, Boaldelle took leave of the king, in order that he might return to give an account of his miſſion to his maſter: but on departing from Tripoli, the very moment

ment he had entered the territories of the Aſſaſſins, he was inveſted by ſome of the Knights Templars, and ſtabbed by Gautier de Meſnil, who was already known by ſeveral acts of villany.

Their motive for committing this black action was, the fear of loſing their tribute, and of being obliged to reſtore all the fruits of their ancient conqueſts, in caſe the old man of the mountain ſhould accompliſh his project. The king of Jeruſalem, ſtruck with horror at the atrocity of a crime which was contrary to the laws of nations, and the reſpect due to royal majeſty, determined to puniſh the perpetrator of it. Gautier was therefore ſeized by open force; and being conveyed priſoner to the caſtle of Tyre, he was formally tried: but Alaric happening to die when ſentence was about to be pronounced, no farther notice was taken of the affair; and the Aſſaſſins, become furious by this impunity, broke off all intercourſe with the Chriſtians, and ſwore eternal hatred againſt them.

In 1192 they cauſed the marquis of Corrade, prince of Tripoli, to be murdered; but it muſt be owned that he brought this misfortune upon himſelf by his conduct. A veſſel belonging to the Aſſaſſins being driven into the port of Tyre by a ſtorm, the marquis ſeized the cargo; and he was even ſtrongly ſuſpected of putting the captain to death, as he diſappeared ſuddenly. Corrade had no reaſon for treating a people tributary to the Templars as enemies: but the paſſion of intereſt pays as little reſpect to the rights of treaties, as to thoſe of hoſpitality. It was an eſtabliſhed cuſtom to confiſcate all the veſſels ſhipwrecked on the coaſt; and the uſurped claim thence ariſing, was often extended, with the utmoſt barbarity, to thoſe even which ſought ſhelter in any of its harbours from the violence of the elements.

The ſchiek ſent to require that the veſſel and merchandize might be reſtored, and that ſome compenſation

compenſation ſhould be made alſo for the inſult: but this application produced no other effect than that of irritating Corrade; who, on receiving a ſecond meſſage, threatened to throw one of the ambaſſadors into the ſea. After the character which I have already traced out of thoſe princes who were engaged in the cruſades, one will not be much ſurpriſed at this exceſs of violence.

The ſchiek, not being able to revenge himſelf by open force, put in action the uſual reſources of his treachery. He diſpatched two of his moſt faithful ſubjects to Tyre, who pretended to go thither with an intention of embracing Chriſtianity; and who, having found means to ingratiate themſelves with Corrade, were admitted into his ſervice.

By conducting themſelves with great art and addreſs, they ſoon gained the affection of their new maſter, who cauſed one of them always to accompany him; and taking advantage of this favourable circumſtance, they at length ſtabbed him.

Different motives were aſſigned for their committing this murder. Some conſidered it as the effects of the reſentment of Anfrede de Toron, whoſe wife Corrade had carried away, under a pretence, that, as ſhe had married him when only between ſeven and eight years of age, her conſent could not have been free. Others ſaid, that it was owing to Richard Cœur de Lion, king of England, to whom the Marquis had refuſed his ſiſter in marriage. However this may be, it was not poſſible to draw any confeſſion from the two Aſſaſſins. I have already mentioned the reaſon why theſe people, even when expoſed to the moſt excruciating tortures, never revealed the ſecrets of their prince. The true cauſe, therefore, of the aſſaſſination of Corrade would have been ſtill unknown, had not the ſchiek himſelf diſcovered it by his letters; which Brompton an Engliſh hiſtorian, has preſerved.

The Aſſaſſins rendered themſelves more and more formidable; ſo that in 1199 they kept the count of Tripoli in a kind of dependence, as appears from a charter of the diplomatic code of the order of Malta, in which the count of Tripoli, Bohemond I. declares, that he abandons the domain of Maraclea and Carmel, through a dread of the ſchiek of the Aſſaſſins, *pro timore domini Aſſaſſinorum*; which cities had before been given to the Knights of the Hoſpital. It is probable that this terror was much increaſed by the death of Raymond, the laſt ſon of Bohemond, a young prince of great hopes, who was killed in the church of Notre-Dame at Tortoſa.

Vitriaco conſiders it as one of the favours of Heaven, experienced by the Chriſtian army during the ſiege of Damietta, that it ſaw none of its chiefs fall by the treachery of the old man of the mountain.

The emperor Frederic II. that great man, whoſe life the modern Italians would doubtleſs have written, had it not been for the difficulties which they muſt have met with, was a friend of the old man, and always kept up a private correſpondence with him. This intimacy made the emperor be ſuſpected of having employed theſe Aſſaſſins to murder the duke of Bavaria, who had fallen into diſgrace: but this was a mere popular report, ſpread abroad by his enemies to render him odious at the court of Rome. Frederic had a great ſoul, and was conſequently incapable of treachery: but as he had formed ſome deſigns againſt Syria and Paleſtine, it was his intereſt to be on a good footing with the Aſſaſſins. In 1232 he received, in Europe, ambaſſadors from them, to whom, in conjunction with the envoys of Meledin, ſultan of Egypt, he gave a ſplendid entertainment.

To

To diſgrace the memory of Frederic, it has been mentioned that the council of Lyons, in 1245, particularly alludes to him in its famous decree, by which it excommunicates, and deprives of all their dignities, the partiſans of thoſe people called Aſſaſſins.

Several French hiſtorians relate, that an old man of the mountain had ſent to the court of Lewis IX. ſome years before the departure of that prince for Syria, two Aſſaſſins for the purpoſe of ſtabbing him. They aſſign various motives for this attempt; but the old man being ſeized with remorſe, quickly diſpatched two other emiſſaries, to deſire the king to be upon his guard, till the firſt order ſhould be revoked. I ſhould have taken no notice of this anecdote, had it not been believed by ſeveral celebrated writers. It has, however, been clearly proved to be falſe; and later authors are unanimous in rejecting it. How, indeed, could it have eſcaped the Sieur de Joinville, who lived under Lewis IX. who accompanied him in all his expeditions; and who has not omitted the ſmalleſt detail reſpecting his life? The pretended project of aſſaſſinating his maſter, and the remorſe of the old man of the mountain, had they been true, were certainly worthy a place in his memoirs.

One will, no doubt, be here aſtoniſhed to ſee to what exceſs the power, or rather audacity, of the ſchiek had arrived. Imagining that the unhappy affair of Damietta had ſtruck ſome terror into the mind of Lewis IX. he took the opportunity of his paſſage to Acre, to demand from him the uſual contribution, which, he ſaid, the princes of Syria, the emperor, the king of Hungary, and the ſultan of Egypt, paid him, in order that their lives might be ſecure. Lewis IX. rejected this raſh demand

without fear; and in that did what a king of France ought to do.

This bold refuſal could not be agreeable to the old man of the mountain, who would certainly have ſought to be revenged, had not a political event engaged him in other views. The Mamalucks having become powerful in Egypt, threatened the Saracen lords in Syria, without even excepting the prince of Damaſcus himſelf. The infidels, therefore, thought it neceſſary to implore the aſſiſtance of the Chriſtian arms; and for this purpoſe they ſent ambaſſadors to the cruſaders.

As the intereſts of the ſchiek were not diſtinct from thoſe of his neighbours, he found himſelf obliged, like them, to ſtoop; and diſpatched the flower of his court to the king of France, who ſtill reſided in the city of Acre, not to demand tribute in an imperious manner, but humbly to requeſt his friendſhip and protection. Amongſt the various preſents which he ſent to Lewis, there was a ſuperb cheſs-board, formed of rock cryſtal, produced in the mountains of his country, and ornamented with gold and amber. By a ſecond embaſſy, much more ſolemn than the firſt, he ſent one of his own ſhirts, as being that part of his dreſs which is neareſt the body, and a ring from his finger inſcribed with his name; which altogether were a ſymbol of the ſtricteſt friendſhip, and moſt intimate alliance.

Lewis IX. teſtified the higheſt ſatisfaction on receiving this embaſſy, and that, ſays Joinville, from a ſpirit of religion. He wiſhed to ſurpaſs the generoſity of the old man by magnificent preſents, which conſiſted principally of ſcarlet cloth, gold cups, and other veſſels of ſilver. Ivon de Bretagne, a Dominican friar, was commiſſioned to deliver them: by chooſing a monk for ambaſſador he hoped to bring back the Aſſaſſins to their former

ner project of embracing Chriſtianity; but the remembrance of the fatal adventure of Boaldelle, ſtill freſh in their minds, made them reject the inſtructions of the miſſionary.

That happy period, ſo favourable to the ſtates of Europe, at length arrived, when the Latin Chriſtians found themſelves obliged to abandon Paleſtine and Syria, carrying with them the vain titles of their uſurpations. This happened in the year 1291.

The Aſſaſſins, who, as I have ſaid, had entered into the general league againſt Melec Seraf, ſultan of Egypt, were involved in the bloody defeat of the cruſaders. Their citadels were diſmantled, their habitations deſtroyed, and themſelves driven from their territories; and Heaven thus puniſhed theſe petty, impious, and malevolent people, whom it had employed as the executioners of its vengeance for ſix hundred and ſixty years.

Being left without a chief, without laws, and without any fixed place of abode, the Aſſaſſins diſperſed themſelves into different countries. The greater part of them being originally from Curdiſtan, returned thither, where the remembrance of their anceſtors tended in ſome meaſure to alleviate their misfortunes; for though theſe people are naturally fond of wandering, they never forget their original deſcent: ſo true it is, that the love of one's country is an innate principle in the heart of man.

Some of them, and particularly thoſe who were in the greateſt miſery, or moſt inclined to a free and rural life, incorporated themſelves among the Bedouin Arabs of Syria, with whom it was eaſy for them to live in harmony, as being followers of the doctrine of Ali. They are ſtill diſtinguiſhed by certain idolatrous practices which they have mixed with Mahometaniſm.

The

The moſt opulent part of theſe people returned to that mountain which riſes between the cities of Aleppo, Antioch, and Alexandria, called in the Turkiſh language Arſiz Daghi, that is to ſay, the Mountain of the Aſſaſſins.

In this new eſtabliſhment they admitted amongſt them the Kurdes Jeſides, whoſe origin was the ſame as their own. The religion of the one changed that of the others, and the Aſſaſſins became Jeſides.

This word Jeſides has the ſame ſignification as Jeſuits, or adorers of Jeſus; a name given to a ſect of the Kurdes, becauſe they believe in the coming of Chriſt, but only as a prophet. They worſhip the virgin, the apoſtles, and ſome privileged ſaints. The two principles, good and evil, are the chief baſis of their religion: God is the author of good, and the Demon the author of evil. The latter appears to be more feared by the Jeſides, as they imagine that he will one day make his peace in heaven, and that his influence over mankind will be then greatly augmented.

One may eaſily ſee that this aſſemblage of whimſical tenets is only a mixture of Mahometaniſm, idolatry, and Chriſtianity. The Jeſides, however, abhor the Mahometans; and they have not much more eſteem for the Chriſtians. It is always dangerous to meet with them. On this ſubject I ſhall quote what happened to Mr. Edward Purnell, the Engliſh conſul, and agent for the Eaſt India Company at Alexandretta. Returning one day from Aleppo, he went to obſerve a volcano, which is pretty near to Arſiz Daghi; and falling in with a company of the Jeſides, they ſurrounded him, and obliged him to ſacrifice a cock to the devil, which he did in order to ſave his life. It would appear from what Mr. Purnell added, that the Jeſides adore their miſchievous deity under the form of fire;

fire; and in that caſe Vulcan might ſupply them with an image.

The Abbé Seſtini makes mention of theſe Jeſides, whom he found in great numbers in Diarbeck, where they inhabit the Gebel-Sengiar; and he ſpeaks of them as of a people malicious, and formidable to every perſon who is not originally a Kurde.

To conclude this chapter on the Aſſaſſins, I ſhall obſerve, that, by uniting themſelves with the Jeſides, they confounded their religion, their manners, and their laws, and formed only one nation; ſo that the Aſſaſſins, or Jeſides, ſignify, at preſent, the ſame thing.

As Kurdes, the Aſſaſſins have preſerved their propenſity to plundering, which they have in common with all wandering people; but they no longer ſupport, as ſubjects to the old man of the mountain, thoſe infamous principles of making obedience to conſiſt in committing crimes. If they are ſtill guilty of murder, this muſt not be attributed to a ſyſtematic ſpirit, but to a fondneſs for plunder, which appears to be encouraged by the weakneſs of the neighbouring governments.

OF THE METUALES.

THE Metuales, or Mutuales, are a people diſperſed in great numbers all over Syria; and are thus named from Mutual, a celebrated captain, who deſtroyed the ancient religion of the Perſians, in order to ſubſtitute Mahometaniſm in its ſtead. The Mutuales, therefore, are Mahometans, but ſchiſmatics.

They admit the Koran as a ſacred book; Mahomet as the firſt of prophets; and venerate Jeſus Chriſt, after the manner of the Turks.

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They differ from the ancient believers in only one point, which is the ſucceſſion of the doctors. Whilſt the latter, called Sinnins, or Legiſtes, reckon as immediate ſucceſſors of the prophet, Abubeker, Oſman, and Omar; the Metuales acknowledge none but Ali, diſtinguiſhed among all the diſciples by his ſkill in war, and his knowledge in letters. This point was conteſted between both parties by the force of arms; and torrents of blood were ſhed in the diſpute. Huſſan and Huſſein, brothers and ſucceſſors of Ali, periſhed by the hands of the Legiſtes; the Mutual, who inherited their domains, adopted alſo their madneſs and prejudice. He inſpired his party with ſentiments of hatred, which a long ſeries of years only increaſed; and ſuch is the blindneſs of fanaticiſm, that the Metuales think they perform an action agreeable to Heaven when they ſacrifice a Sinnin.

Theſe Sinnins are not the only perſons whom the Metuales conſider as impure. All religions, without diſtinction, appear to them worthy of the ſame contempt. They muſt be extremely hungry before they can be induced to eat with a Chriſtian.

Should an European by chance put his lips to any of their cups, they immediately break it to pieces, by daſhing it on the ground; and if the vaſe is of metal, they plunge it ſeveral times into boiling water, invoking the name of God, and that of his prophet.

When they purchaſe any proviſions in the Chriſtian or Mahometan markets, they dip them three or four times into the mud, for the purpoſe, as they ſay, of purifying them.

Being firmly attached to their worſhip, they keep at a diſtance every profane ceremony that might diſtract their attention while divine ſervice is performing; and on this account people are forbid

forbid to ſing when they are engaged in prayer. They are very punctual in paying a tythe to their miniſters, who, having employed ſuch part of it as may be neceſſary for their ſubſiſtence, diſtribute the reſt among the poor. Sodomy, abhorred by theſe people, is always puniſhed with death; and money among them cannot, as in Turkey, ſave the life of the criminal. The Metuales obſerve the faſt of the Ramazan with more ſtrictneſs than the Legiſtes; and it is in this month particularly, that they endeavour to find out ſome victims, the blood of which may expiate their faults before Mahomet. Great care is then taken, in the governments where they live, to avoid meeting them; and if they are in the leaſt ſuſpected of murder, they are put to death without any trial whatever.

In Syria, they have different ſchieks, or chiefs, and poſſeſs there ſeveral towns and fortreſſes but as tributaries to a baſhaw, to the princes of the Druſes, or to ſome other governor of the provinces. The reader will find, in the chapter on the city of Acre, how the policy of Daher-Omar made them quit the diſtrict of Seyd, in order that they might range themſelves under his banners.

The Metuales are above the middle ſtature; they have robuſt conſtitutions, and are indefatigable in war. I ſhall ſay nothing of their dreſs or their manner of living, as in both theſe they have a great reſemblance to the Arabs.

There is, perhaps, no country in the world where the women are held in leſs conſideration than among theſe people. A Metuale prieſt lends his wife to a friend, as he would lend his horſe; and, when in want of money, he lets her out for a month, or half a year. No diſputes reſpecting the children ever reſult from this traffic: they muſt be maintained by the perſon who borrows

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the woman; becauſe the produce of a field belongs always to him who has ſown it: and if any altercation ariſes between the parties, they truſt to the honeſty of the woman to ſettle them. I muſt obſerve, that the Metuales do not think that they offend God by this depraved conduct: when reproached for it, they reply, that every one has a right to diſpoſe of his property as he pleaſes.

OF THE NEZEIRES OR NAZARENES.

THE Nezeires form a particular ſect in Syria, who live diſperſed among the Mahometans, the Druſes, and the Chriſtians. It is obſerved that they teſtify much affection for the latter, whilſt they abhor the Mahometans, and all thoſe religions that are founded on it.

They adore God, and believe in Jeſus Chriſt as a prophet, choſen to inſtruct mankind and to give them laws. They addreſs their prayers indifferently to the apoſtles, the Virgin, and the ancient prophets. They perform baptiſm by immerſion, which is always attended with great ceremony, and the noiſe of a drum: but they pronounce no words over the child.

They celebrate the Nativity, the Aſcenſion, and ſome other feſtivals eſtabliſhed among the Catholics of Europe: but they have one very ſingular, which they call the *matrix*. During this ſolemnity, they may be ſeen ſaluting the women with holy reſpect, proſtrating themſelves before them, and embracing their knees with great affection. On this account theſe people are called the adorers of the *matrix*.

The Nezeires, in vindication of this practice, ſay, that they do not mean to beſtow upon women that adoration which is due to God only; but that

that they think themſelves obliged, through gratitude, to venerate the ſecond cauſe of their being and exiſtence.

In every place where they reſide, they have a ſchiek, or chief of their law, who offers up divine ſacrifice for them, and bleſſes unleavened bread, wine, and dried figs, which the aſſiſtants divide among themſelves when they go out from the temple.

Libertiniſm is eſtabliſhed into univerſal cuſtom among the Nezeires; and, beſides other depravations, they permit woman to be common. On the day of circumciſion, which begins their year, they aſſemble them all in the hall of ſacrifice; and having ſhut the windows, and extinguiſhed the lights, the men enter; and each takes that woman whom he firſt lays his hands upon, without giving himſelf any trouble whether he knows her or not.

This abomination is renewed ſeveral times in a year, and particularly on the feſtival of the *matrix*, in memory of the creation of man and woman. It is cuſtomary for the chief of the law to aſſiſt at this ceremony with his wife, who is obliged to mix in the crowd with the reſt.

It is believed that theſe Nezeires may be a remnant of the ancient Ebionite heretics, who, according to St. Epiphany and other fathers, ſacrificed with unleavened bread, and committed a thouſand infamous actions in their aſſemblies.

Theſe people are ſubject to baſhaws, princes, and governors of provinces. They are known alſo in Syria under the Arabic denomination of *Cirſundre*, which ſignifies conceived and formed by extinguiſhing the lights.

OF THE TURKS.

AS theſe people are at preſent ſufficiently well known, I ſhall not enter into any detail reſpecting their manners and cuſtoms: but, that I may not altogether omit the article of their religion, I ſhall give an account of it from the intelligent author of the notes added to the travels of Mr. Le Bruyn.

It is generally believed that the various ſects found among the Turks amount to ſeventy; and more might be found, if people would take the trouble to examine them cloſely. There are two, however, more prevalent than the reſt; that of the partiſans of Mahomet, and that of the followers of Ali.

All the Turks, in general, belong to the former, and the Perſians to the latter; and their difference of principles has rendered them irreconcileable enemies.

The Perſians are ſo much attached to the interpretations which Ali has given to the text of the Koran, that they prefer the diſciple to the maſter, and conſider him as having been more enlightened. The Turks, on their ſide, reproach the Perſians with having altered the book of their law, and pointed it in a wrong manner. On this account all the Korans found at Babylon, when it was taken by the ſultan Amurath, were tranſported to Conſtantinople, and ſhut up in the ſeraglio, with an expreſs order that they ſhould not be opened under the pain of malediction. So great an animoſity prevails between theſe two ſects, that they never give each other quarter in war: and it is ſaid, that the Perſian ſlaves are excluded from ſerving in the ſeraglio, whatever good qualities they may have.

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The Perſians in their turn ſhew an equal averſion to the Turks; and treat with the utmoſt contempt the three Turkiſh doctors, Abubeker, Oſman, and Omar. At every marriage celebrated in the country, they make three figures of theſe doctors, with paſte, or ſugar; which they place at the door of the bridegroom, to remind the gueſts that they muſt conſign to them all the vicious inclinations with which they might infect the young couple: and when the people have entered the houſe, they finiſh this ceremony by breaking them in pieces. Theſe are the moſt important articles by which theſe two ſects are divided.

The Perſians reject alſo as apocryphal, certain verſes of the Koran; and they wear green ſlippers, which the Turks conſider as a great abomination. They do not think it lawful for people to waſh their feet. As they drink wine without much ſcruple, they make no diſtinction between clean and unclean food; and they are perſuaded that it is not neceſſary to aſſemble in moſques to repeat their prayers. Theſe different articles have been copied from an authentic ſentence, which the mufti Ceſſed-Effendi pronounced againſt a governor of the king of Perſia, and which is to be found in Rycaut.

The other ſects which divide the Mahometans are conſidered as orthodox. One of theſe is that of Hamiffe, of which the Turks and Uſbeck Tartars are followers; the Arabs form another called Seaffie; and the third, named Malechie, includes the people of Tripoli, Tunis, Algiers, and ſome other parts of Africa. Theſe three ſects, however, differ only in certain ceremonies practiſed by their doctors.

Their uſual diſputes in religion turn upon the attributes of God, free will, predeſtination, and the merit of good works: the manner in which God

God will appear visible in heaven; on the prescience of the Deity; and several other points of theology and metaphysics. They carry controversy and argument to a very great length, in order to astonish those who think them ignorant, and hostile to literature. As I cannot however here enlarge farther on these objects, I must refer the reader, for more information, to *Rycaut's History of the Ottoman Empire*, or to those travellers who have written on this subject.

I shall nevertheless add here what a Turkish author, translated by Mr. de la Croix, tells us respecting the Mahometan sects, which he reduces to five principal ones. The first, composed of the people of the law, maintain that there is no salvation but to those who embrace Mahometanism. The second, consisting of the dervises and other religious people of the like kind, pretend that divine grace, added to good works, may save mankind without the assistance of the law. The third require only meritorious actions. The fourth, resting their hopes on moral virtue, and admitting to eternal happiness all men of probity without distinction, whether Mahometans, Jews, or Christians, entertain the same sentiments. The fifth, and last, in which is united the most virtuous part of the Turks, deny free will; and assert, that the actions of mankind are directed entirely by predestination, and that they cannot command even their own ideas.

Since the admission of the Koran, there has arisen amongst its followers, and especially among the Arabs, a prodigious number of commentators, which must have produced as many different opinions as it was possible to discover interpretations; and as these books, which were every day doubled, would consequently have multiplied without end, Mahuras, the successor of the first disciples

The Maronites have a patriarch, who takes the title of Patriarch of Alexandria, and whoſe uſual reſidence is in the monaſtery of Canubin, at Mount Lebanon.

The Greek Catholics principally inhabit the mountains of Caſtravent; and their patriarch aſſumes the ſame title as that of the Maronites. Their preſent patriarch is Theodoſius, archbiſhop of Baruth, who was raiſed to this dignity in the month of July, 1764. At the time I was in Syria, he received the *pallium* at Rome, in the ſame month of the year 1767.

The Greek Schiſmatics ſettled in Syria are not numerous. The greater part of thoſe who are ſeen every year viſiting the holy places about the time of the Bairam, are originally from other provinces of Aſia, or from ſome parts of Turkey in Europe and Muſcovy. Theſe Greeks have ſeveral patriarchs amongſt them: but there is one in particular, who ſtyles himſelf patriarch of Jeruſalem, and who ought to reſide there, did he not chooſe rather to live at Conſtantinople.

All the Chriſtians originally eſtabliſhed in Syria perform maſs in the Syriac language, but much corrupted, and mixed with Arabic.

The Armenians are alſo diſtinct from the Catholic Roman church. The council of Florence in 1439 found means to unite them: but this junction was not of long continuance.

Some of them however may be ſeen, who follow the Catholic religion entirely; others profeſs it even out of their country; but when they return, they again adopt their former errors. Subject to this alternative, when they travel in the neighbourhood of their abode, where there are no churches of their ſect, they pray and perform their religious duties in the Catholic churches; that

they may gain, by this appearance, more credit with the orthodox Chriſtians.

Another reaſon alſo induces them to viſit our churches; which is, that they are not ſuffered to mix with the ſchiſmatic Greeks. The enmity by which they are divided, has given riſe to an article in their religion—that, if an Armenian ſhould by chance enter a Greek church, he muſt immediately be turned out. It may be readily gueſſed that the Armenians take a pleaſure in paying the ſame compliment to the Greeks.

The Armenians are a people who poſſeſs excellent hearts, and whoſe manners are mild and civil. They are deep politicians, and acquire great riches by commerce.

The religious principles of the Georgians are not much different from thoſe of the Greeks. They have patriarchs and biſhops, whom they chooſe with the conſent of their prince; who is the only chief of their religion, and who unites in his perſon two abſolute powers.

The Ethiopians, otherwiſe called Abyſſinians, are partiſans in the errors of the Jacobites. Though all circumciſed, they conſider circumciſion rather as a cuſtom than an act of religion. They pray in the Chaldean language, which they have very much corrupted. They have envoys at the Council of Florence.

The Cophts, Chriſtian Jacobites of Egypt, ſpeak the idiom indicated by their name, with a mixture of Greek. They are circumciſed like the Abyſſinians, and receive baptiſm at the age of thirty or forty. Their patriarch, who is that alſo of the Abyſſinians, reſides at Cairo, and ſometimes at Alexandria.

CHAP.

CHAP. XXXIII.

DESCRIPTION OF THE CITY OF ACRE, ON THE COAST OF SYRIA, OTHERWISE CALLED ST. JOHN OF ACRE.

THE city of Acre is ſituated on the coaſt of Syria, in the fifty-ſeventh degree of eaſt longitude, and between the thirty-ſecond and fortieth degrees of north latitude. It was formerly reckoned among the ancient cities of Phenicia; and was known under the names of Ace, Accon, Acca, and Acre. That of St. John ſeems to have been given it on account of the Hoſpital Knights of that order, who took refuge there after the ruin of Jeruſalem. Some authors have pretended that it was rather indebted for this denomination to a beautiful church dedicated to St. John, which was erected in the ſuburbs, towards the eaſt.

The hiſtorian Joſephus, in the tenth chapter of his eleventh book, deſcribes the ſituation of this city. It ſtands on the ſea ſhore, in a large plain, bounded on the ſouth by Mount Carmel, on the weſt by the mountains of Galilee, and on the north by another mountain called the Ladder of Tyre.

According to every appearance, it belonged to the tribe of Aſher: but nothing gives us reaſon to ſuppoſe that it was in the hands of the Iſraelites. The ſame hiſtorian whom I have quoted, adds, that it was in the poſſeſſion of Demetrius, the ſon of Seleucus; and by treachery it afterwards fell

into the hands of Antiochus Epiphanes. Being beſieged ſome time by Alexander King of the Hebrews, it was taken by that prince, and ceded to Ptolemy, from whom it paſſed to Cleopatra, his mother. It acquired the name of Ptolemais under the kings of Egypt, by whom it was governed; and we find it was called ſo by the Greeks, as appears by the Acts of the Apoſtles, chap. xxi. v. 7.—*And when we had finiſhed our courſe at Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day.*

The Perſians, under whoſe dominion it was for ſome time, made it a barrier againſt the attacks of the Egyptians of Phœnicia.—" Ptolemais," ſays Strabo, " an important city, formerly called " Ace, affords Perſia a certain place of refuge " during the wars of Egypt."

We learn from different medals that Ptolemais was alſo a Roman colony.

The Saracens rendered themſelves maſters of it, and called it Acca, from one of its firſt names; but after having retained it till 1104, they were driven from it by the Chriſtians, from whom it was taken by Saladin, Sultan of Egypt, in 1187. They however again recovered it in 1191, after a ſiege of three years.

Dating from this epocha, it was for the ſpace of a century poſſeſſed and governed at the ſame time by nineteen ſovereigns; who were, Henry King of Jeruſalem, the King of Naples and Sicily, the Prince of Antioch, the Count of Jaffa, the Count of Tripoli, the Prince of Galilee, the Pope's Legate, the Prince of Tarentum, the King of Armenia, the Duke of Athens, the Generals of the armies of Florence, Piſa, England, and Genoa; and laſtly, by the Grand Maſters of the orders of St. John of Jeruſalem, the Templars, and the Teutonic Knights, and thoſe of St. Lazarus. Each of

of them enjoyed an abſolute and independent authority in their different quarters.

This diverſity of governors occaſioned, by long diviſions, its irreparable fall in 1291. When it once got into the hands of the Infidels, it was ſacked and demoliſhed, never more to riſe from its ruins.

We read, in the Maccabees, that the people of this city murdered, by the treachery of Tryphon, Jonathan, the brother of Judas Maccabeus, with twenty thouſand men.

Veſpaſia and Titus reſided here ſome time to make preparations for carrying on the ſiege of Jeruſalem.

In the twelfth century, a general council was held here, to deliberate reſpecting the ſiege of Damaſcus. William of Tyre, in his Hiſtory of the Holy War, has preſerved the names of the celebrated perſonages who aſſiſted at it. Theſe were Conrad Emperor of the Romans, Lewis VII. King of France, Baldwin King of Jeruſalem, and ſeveral other princes, counts, dukes, biſhops, archbiſhops, and legates; among whom was Cardinal Guido Bellagi of Florence. If the reader is deſirous of knowing the other illuſtrious men of whom this remarkable council was compoſed, I muſt refer him to the author above mentioned.

Acre was viſited alſo by the apoſtles, and particularly by St. Paul, who preached Chriſtianity in it. Among its holy martyrs are reckoned one Paul, and Juliana his ſiſter, who tinged the earth with their blood under the reign of Valerian.

At the time when Chriſtianity prevailed in this city, it had a biſhop, who was ſuffragan to that of Tyre.

On my arrival at Acre, as I have already mentioned in a former part of this work, I was obliged to ſhut myſelf up in my lodging, to guard againſt

againſt the plague, with which this country was then infeſted: but the progreſs of the diſeaſe having been checked by the diſcovery of its cauſe, and by proper treatment, I was at length enabled to take a view of the preſent ſtate of the city; and to examine its government and commerce, as well as the manners of its inhabitants.

St. John of Acre remained, long after its ruin, in a miſerable and deſerted condition. The Porte itſelf, when it became miſtreſs of it, did not employ much care to put it into better order.

Faccardin, prince of the Druſes, whoſe arms conquered all Syria in the ſeventeenth century, attempted to erect ſome edifices in it, and to render it more habitable: but it is to be regretted that he in ſome meaſure deſtroyed the harbour, by filling it up with the rubbiſh of the ancient houſes. His intention was, to prevent the Grand Signior's galleys from approaching it; and by theſe means to deprive them of an aſylum which might become prejudicial to the reviving grandeur of this city.

It may be eaſily ſeen from the veſtiges of this port, now become very narrow, that it muſt have been very commodious, and well ſheltered from the weſtern winds by a thick wall in the form of a mole, of which ſome remains are ſtill to be ſeen. It cannot be entered but by boats, or very ſmall barks.

After the fall of Faccardin, the city of Acre came under the power of the Ottomans, who every year ſent thither a governor choſen by the baſhaw of Seyd. But his power did not extend much beyond the city, becauſe the neighbourhood was inhabited by Bedouin Arabs, a plundering people, who did not ſpare even the Ottomans themſelves.

The government of this city paſſed to the family of one Omar, originally deſcended from an ancient race of Scenites, or Bedouin Arabs. This new governor

governor had the addreſs to remove from the neighbourhood all his compatriots. Wiſhing to have them for friends, but at a diſtance, he was reſolved to prevent them from hurting a conſiderable commercial eſtabliſhment, which he hoped ſoon to ſee flouriſh by the induſtry of European merchants invited to Acre.

He was determined alſo to render himſelf abſolute maſter of the city; and to extend his conqueſts, by the Arabian forces, all over Galilee. To accompliſh theſe objects, he purſued the moſt infallible meaſures: but death prevented him from executing his projects. He left behind him one brother and three children; who, purſuing the ſame views as their father, omitted no precautions that might enable them to terminate ſo important an enterprize. They indeed ſaw the government confirmed in their family by the baſhaw of Seyd, who could not have made a better choice, ſince he received from Omar's heirs a much larger tribute. This was a piece of deep policy, which the latter made uſe of as long as they durſt not venture to truſt to the aſſiſtance of the emir of the Arabs.

The ſucceſs of this affair was equal to their moſt ſanguine wiſhes; when a diſſention aroſe between the uncle and the three brothers, which was ſo fatal as not to be terminated but by the death of the former, and of one of the brothers, who was privately ſtrangled; another eſcaped to the mountains, and did not make peace with his brother Omar till ſeveral years after.

This Daher Omar, who is at preſent the chief of Acre, having no more obſtacles to fear, and being aſſiſted beſides by the Arab forces, demanded of the baſhaw of Seyd the perpetual command of the city, and of all Galilee. As the baſhaw had no power to grant his requeſt, he informed the Porte, which thought proper to comply with all Daher's

Daher's demands: had it oppoſed them, it would have run a great riſque of loſing even the *myr*, or annual tribute, which the governor promiſed to continue.

Daher well knew how much he could depend on this condeſcenſion of the Grand Signior. Like a prudent and provident man, he employed himſelf in re-eſtabliſhing the ancient walls of the citadel; and, without giving them all that extent which they had when the Chriſtans took the city, he thought that a part well fortified was better ſuited to the preſent ſtate of things.

Nothing is now to be ſeen of this ancient city but the ſhapeleſs remains of monuments erected in it by the Chriſtians. In the weſtern part are found ſome ruins of a church dedicated to St. Andrew. Three large windows, which time has not yet deſtroyed, give us a very grand idea of this building.

The biſhop's palace was contiguous to this church; and the governor cauſed a new one to be erected on its foundations. In order to fill up ſome ſubterranean parts, he ordered a great number of marble ſtatues and buſts, repreſenting different ſaints, to be thrown into them. As they had been dug up in the neighbourhood, it is probable that they belonged to the church of St. Andrew.

At a little diſtance thence may be ſeen the remains of the harbour for galleys, and thoſe of the arſenal. In the ſame ſpot there was alſo a conſiderable building, at preſent almoſt deſtroyed, which the Knights Templars uſed as an hoſpital, and called the *iron caſtle*; becauſe it had been daubed over, on the ſide next the ſea, with a compoſition made from the droſs of that metal.

This ſide of the wall is ſtill entire, as well as part of a gallery which conducted from one quarter to another.

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The palace of the grand maſter of the order of St. John of Jeruſalem, with the whole extent of the hoſpital, ſerve at preſent for a habitation to the chief of Acre, together with his family, and part of his cavalry.

This edifice, which is almoſt entire, owes its preſervation to the aſtoniſhing thickneſs of its walls. It is particularly remarkable for two high towers, and its ſubterranean apartments, which contained hand-mills that are ſtill ſometimes uſed.

The governor conſtructed, in one of theſe towers, an immenſe hall, in the middle of which is a large fountain ornamented with marble of every kind.

When I paſſed through Acre the firſt time, I ſaw there alſo the half of an ancient ſaloon, which after my departure was deſtroyed. The roof of it, which appeared to me an admirable piece of workmanſhip, was ſupported by columns of red granite, about eighteen feet in height. I was told that there were ſome of the ſame kind buried under ground in the neighbourhood.

The chapel of the grand maſter, dedicated to the Virgin Mary, was ſubſiſting in pretty good condition in 1660: but the year following it was partly demoliſhed, in order to build a palace for the governor's ſon.

Oppoſite to that of the governor, there is a large ſquare covered formerly with heaps of rubbiſh, which have been removed, to render the place more ſpacious.

In the northern part of this ſquare, and near to the gate of Nazareth, ariſe the ruins of the church and monaſtery of St. Clara. It was in this memorable aſylum that ſome virtuous virgins mutilated their viſages, when the city was ſacked and taken, to ſecure themſelves from the brutality of the barbarians; who, finding them only objects of horror, butchered them without mercy.

What remains habitable of this edifice, ſerves as a kind of barracks for a party of ſoldiers.

The deſcription of ſeveral churches, monaſteries, and hoſpitals of Ptolemais, is to be found in the diplomatic code of the religious and military order of St. John; and alſo in the teſtament of one Saliba, a citizen of that place, made in the year 1264. This individual bequeathed the whole of his goods, moveable and immoveable, to the hoſpital; except ſome pious legacies to every church, monaſtery, and community in the city.

When I read that will, I thought that the monaſtic ſpirit had been equally prevalent in every country of the world; and I pitied the ſimple Saliba, whoſe heart, miſled by falſe principles, took a delight in robbing his poor family, in order to increaſe the ſuperfluities of churchmen. This laſt act of volition, badly underſtood, may however be of ſome uſe to the antiquary who is deſirous of knowing even the names of churches and monaſteries that have long been in ruins.

The few places of religious worſhip to be found in Acre at preſent, are of a modern date.

There are here two Latin churches, one of which, very ſmall, and dedicated to St. John the Baptiſt, is ſituated in the diſtrict of the European nations. Public worſhip is performed in it by the Fathers of the Holy Land, who inhabit a very commodious hoſpital which ſtands cloſe to it, and which is open at all times to travellers and devotees who are pious enough to go and viſit the tombs in Galilee.

Near this European quarter, to the north of the city, there is a remarkable chapel, under the patronage of the Virgin, which is frequented by all thoſe women who follow the Latin rites.

The Greek Catholics poſſeſs here a very beautiful church, built in part on the foundation of the ancient

ancient church of St. Andrew, the name of which it ſtill retains.

The church of the Maronites was built after their own plan from the very foundation. Among various kinds of marble which they collected from the ruins of the city to ornament it, I obſerved two large porphyry columns, that ſerved to ſupport the arch over the principal altar.

The church of the Greek ſchiſmatics is the largeſt in Acre; and has been built in the like manner with ancient materials.

The Jews have alſo a ſmall ſynagogue here, which they are not permitted to enlarge; as the governor requires that they ſhould be contented with the ſmall portion of ground which he has given them.

In this city there are three moſques belonging to the Mahometan Arabs, who follow the prevailing religion. Two of theſe were built by the preſent governor; and the other, which was erected in the thirteenth century, had for its founder Seraf, ſon of Malec Meſſor, ſultan of Egypt.

Oppoſite to this laſt moſque there is a pretty extenſive ſquare, conſtructed by the ſame Seraf, where the Europeans of different nations inhabit ſeparate quarters. The revenue ariſing from it is deſtined for the ſupport of this Mahometan temple.

The ſtreets of Acre are all ſo narrow, that, when a camel paſſes along the broadeſt of them, it is impoſſible for any other animal to paſs at the ſame time.

Cut ſtones only, and not bricks, are employed for conſtructing the houſes. The roofs, very different from ours, are made flat, in the form of terraces, upon which the inhabitants walk, and which bring to remembrance thoſe mentioned by Vitruvius. When the walls of an edifice are finiſhed, and when the upper ſtory is covered with beams

of

of greater or leſs ſtrength, cypreſs boards, laid cloſely one againſt another, are nailed down to them. This covering ſupports, in its turn, ſeveral joiſts placed tranſverſely; over which are ſpread hay and chopped ſtraw, mixed with lime and ſmall ſtones. The whole being made ſmooth by means of a mallet, a layer of cinders is then thrown over this compoſition; afterwards a ſecond, of lime and ſand; a laſtly a third, conſiſting of a kind of plaſter formed of lime, aſhes, and pounded cinders, which is ſmoothed with a roller, and to which a luſtre and poliſh are given by a certain kind of wooden inſtrument. This is the uſual method of conſtructing theſe terraces.

If this floor happens to crack by the exceſſive heat, the fiſſures are filled up with a mixture of lime, aſhes, and oil; and I obſerved that this compoſition reſiſted the longeſt rains, and at length became ſo hard that water could not penetrate it. Roofs built in the form of a cupola are covered or encruſted with a ſubſtance conſiſting of pounded flints and lime, which is applied with great care, in order that it may acquire a luſtre.

In the city there are two bazars or markets, always well ſupplied. One contains proviſions of every kind; and the other is furniſhed with an aſſortment of cloths and ſtuffs for making dreſſes.

In the ſame ſpot there are alſo two public baths, ornamented with marble, and pretty well conſtructed: there are here likewiſe ſeveral coffee-houſes, which give it a lively and agreeable appearance.

Near the ancient ſea-port is ſtill ſeen a citadel, or rather large tower, upon which ſome cannon are mounted; but this place did not appear to me to be of much importance. The governor has alſo cauſed the ancient armour, uſed in the time of the Chriſtians, to be depoſited here; and it is

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uſed likewiſe for containing powder, and other warlike ſtores. It was in this tower that he ordered his uncle and brother to be ſtrangled; becauſe they might, as already mentioned, have been an obſtacle to his preſent grandeur.

At the diſtance of a mile from the new city are found the ruins of the tower Maudite, which forms a kind of angle to the north of the ſea. Some time ago a windmill was erected here. It was on this ſide that the infidels entered when they took Acre from the Chriſtians.

The new city is diſtant only one mile from the ancient walls; but it will take more than an hour to travel over that ſpace of ground which they incloſe. It may be ſtill perceived that the firſt Acre was ſurrounded by a triple fortification, ſeparated by two ditches, one of which without, and the other within, received the waters of the ſea. As they were cut out in the rock, ſome parts of them are ſtill entire. At certain diſtances the walls were flanked with towers.

I ſaw, in the neighbourhood, ſeveral enormous round ſtones, employed to batter the city by being thrown from machines, as the uſe of cannons was not then known.

The air of this city is unwholeſome; and various diſeaſes prevail in it every year, during the great heats. Theſe no doubt are occaſioned by the narrowneſs of the ſtreets, and ſome putrid marſhes which are in the neighbourhood. Several attempts have been made to remedy theſe inconveniencies; and in order to facilitate the accompliſhment of this object, the governor gives up the property of theſe marſhes to thoſe who will undertake to drain and cultivate them.

The beſt precaution that the Europeans can take to guard againſt the malignity of this air is, to confine themſelves to a moderate diet; and, above all,

all, to avoid the night dews, and not to riſe till the ſun has diſſipated that collection of clouds and vapours with which the atmoſphere is loaded every morning. St. John of Acre, as I have already ſaid, is poſſeſſed by Daher Omar, a man pretty far advanced in years; but though this city and Galilee are really his property, he ſuffers himſelf to be inveſted with his authority every year, by the baſhaw of Seyd, to whom he pays a certain acknowledgment. This condeſcenſion of Daher does not prevent him from being conſidered at the Porte as a rebel who muſt be tolerated on account of his forces, and the power of the Arabs, who are his allies. In the month of July 1760, the baſhaw of Seyd found himſelf obliged to inveſt him with authority alſo over ſome people called Metuales, who inhabited the mountains between Acre and Sur, or the ancient Tyre, and who had voluntarily declared themſelves of Daher's party. It was, however, ſoon diſcovered that this commotion had been ſuggeſted by Daher himſelf, who had long wiſhed to gain over a nation ſufficiently ſtrong to defend him againſt any invaſion from the quarter of Seyd; and indeed he could at all times raiſe an army of twelve thouſand horſemen among his new ſubjects.

The titles which Daher aſſumes are, Schiek or Chief of Acre, Prince of Princes, Lord of Nazareth and Saffet, and Prince and Lord of all Galilee. Europeans, when they addreſs him, make uſe of the word Excellency.

Beſides the aſſiſtance which this governor may receive, he keeps always on foot an army of five thouſand cavalry, and a thouſand infantry, who remain in the town. The former are mounted after the Arabian faſhion, and carry muſkets and lances; the latter, who for the moſt part come from the coaſts of Barbary, and who are called Metuales,

Metuales, are armed with fuſees, piſtols, and poniards. Being fixed at Acre, they never leave it but on expeditions when the chief marches with them in perſon.

Daher ſpent ſeveral years in the enjoyment of peace and repoſe: but he had the misfortune to ſee his tranquillity interrupted by his own family, become numerous. Incited by ambition as much as by the heat of youth, his ſons ſought for a ſhare in the government, and began to form parties among the Arabs againſt their father. Daher therefore was obliged to have recourſe to arms; and he had the good fortune to ſubdue the rebels by his valour, without any danger to himſelf: after which he brought back his ſons, by his prudent and political conduct, to their duty and filial affection.

It is feared that his death will be a ſignal for more bloody revolutions; and the baſhaw of Seyd will perhaps embrace that opportunity of compelling the province to be again obedient to the Grand Signior.

The chief of Acre governs his people with much juſtice, which is very uncommon among men of the like kind. He is reproached with only one fault, which is, that he often ſuffers himſelf to be blinded by intereſt; a paſſion common to all the eaſtern princes.

The miniſters of his court, comprehending his grand treaſurer, are for the moſt part Greek Catholics; as he regards only abilities and integrity in the management of affairs, without any diſtinction of religions. He has however ſhewn ſome partiality for the Chriſtians; and he has had no cauſe to repent of his conduct, as they in ſome meaſure peopled the city and ſurrounding territories.

The tribute which he receives from his people, is the ſame as that required by the Grand Signior throughout

throughout his whole empire: that is to ſay, it amounts to five piaſtres of the Levant annually for each perſon.

Though Daher Omar is conſidered as a rich and powerful lord, he appears ſometimes to be embarraſſed, or at leaſt he endeavours to make this be believed. In ſuch caſes, without diſtreſſing the lower claſſes of people, he prefers aſking money from the noblemen of his court by way of loan, which he punctually repays when his funds are recruited.

The indecent familiarity of a man found with a woman, is a crime which he puniſhes with the utmoſt ſeverity. The latter forfeits her life on a gibbet; whilſt her accomplice is incloſed in a ſack, and thrown into the ſea.

Leſs ſevere towards an unnatural vice, which muſt excite the indignation of every virtuous mind, he puniſhes that brutality only by baſtinadoing the feet of the criminal; and this is repeated three days ſucceſſively, till he has received five hundred blows each time; but it often happens that the delinquent eſcapes upon giving him a purſe of money.

Daher is very charitable towards the poor; and takes a delight in viſiting the manſions of miſery, when he knows where they are to be found. On the 12th of March 1760, two veſſels, one of which was from France, and the other from Trieſt, were driven on ſhore in the Gulph of Acre by a dreadful ſtorm. The paſſengers, Greeks, French, and Armenians, amounted to two hundred, who intended to go from the Archipelago to Jaffa, and proceed thence to the holy places of Jeruſalem. Though they had the good fortune to eſcape the fury of the waves, they found themſelves in a very dangerous and diſagreeable ſituation on ſhore. Some of the neighbouring peaſants called Gorans, a mercileſs and thieviſh race, attacked them, and ſtripped

ſtripped them of their clothes, and every thing that they had ſaved from the ſhipwreck. The captains of the two ſhips were reſpected no more than the reſt of the company, twelve of them only having found means to eſcape, arrived at Acre at the time when it was ravaged by the plague.

The governor, informed of this maſſacre, diſpatched in great haſte a party of ſoldiers, who found nothing on the ſhore but ſome mangled bodies. Their orders were, to take all the Gorans without diſtinction, whether guilty or innocent. Such of theſe aſſaſſins as they could find, were hung; and when the vengeance of the prince was once ſatisfied, his compaſſion took pleaſure in comforting the unhappy travellers, whom he furniſhed with lodging, food, and clothing. Fate however had not yet done perſecuting them; for they were attacked by the plague, which ſpared only eight of them. Deeply affected by this new misfortune, and in order to ſecure them from every accident, the chief ordered twenty men to eſcort them on horſeback to Jeruſalem; and he gave them from his treaſury a ſum of money ſufficient to maintain them for a certain time. This was a noble and generous action, which gained him the eſteem and affection of his ſubjects. He found alſo another recompence, in the profit which he afterwards derived from the Armenians; for that nation being ſenſible of the kindneſs ſhewn by the governor of Acre to their eight citizens, when any of the inhabitants came on a pilgrimage to Jeruſalem, they ſtopped at Acre in preference to Jaffa, to pay there the duty for landing. On their return they did they ſame thing; and as the greater part of theſe pilgrims were very rich merchants, they increaſed the commerce of that city, by purchaſing and ſelling various kinds of merchandize.

The city of Acre is diſtinguiſhed in the Mahometan religion, which it profeſſes, by the dignity of the muphti who preſides in it. The governor is deſirous that the Porte would chooſe a new muphti every year; but the Ottoman court will not permit him to be changed annually, pretending that this office muſt continue to be filled by the perſon who is once elected into it. This however is not the caſe in the reſt of Syria, where new miniſters of religion are appointed every year.

The aga of the cuſtom-houſe preſides over the duties paid in this port; and his power extends ſo far, that he is authoriſed to puniſh ſlight treſpaſſes.

The dreſs of the citizens of Acre reſembles that of the Turks, both in fulneſs and length; but there is ſome difference in the covering of the head. The Turks uſe a ſimple *cauk*, or kind of large bonnet, ſurrounded by a turban; but the inhabitants of Acre wear a red cap, ſurrounded by a piece of ſilk or cotton ſtuff, embroidered with gold flowers. To the extremity of this cap are affixed three bands of cloth, which fall over the ſhoulders.

The women alſo dreſs according to the Ottoman faſhion; and when they go abroad they wrap themſelves up from head to foot in a white veſtment, which covers every part of their body. In all Syria this is a prevalent cuſtom, from which even the European women are not exempted.

As ſoon as Daher Omar ſaw himſelf fixed in the government of Acre, like an intelligent man, well acquainted with the true ſource of opulence, he endeavoured, by every method he could, to introduce commerce into it. The polite and affable manner in which he behaved towards the European merchants, added to the ſtrict juſtice which he maintained in traffic, drew thither people from all parts of the world; and the Engliſh, the French, and

and the Dutch all wiſhed to partake in the advantages which the city of Acre held forth to them by the abundance of its productions, and particularly its cotton.

Daher readily foreſaw that the number of European merchants would increaſe, in proportion to the facility which they might find in vending the merchandize they brought along with them. On this account he diminiſhed the cuſtom-houſe dues, and rendered his country as advantageous as convenient for the Turkiſh and Arabian merchants of the city of Damaſcus, who uſed before to ſupply themſelves with goods at the market of Seyd. Theſe almoſt immediately began to come to Acre in numerous caravans; which made trade decreaſe in the neighbouring cities, and opened to Europe an eaſy communication for exporting all ſorts of merchandize, ſuch as drugs, and cloth of every kind, which are furniſhed in great abundance by the vaſt commerce of Damaſcus. In ſhort, the trade of the city of Acre roſe to ſo much importance and conſideration, that ſeveral princes of Europe ſent thither conſuls to protect and ſupport ſuch of their ſubjects as had eſtabliſhed themſelves here as merchants.

The French had a vice-conſul here for a conſiderable time, who was ſubordinate to that of Seyd: but, on account of ſome diſputes which he had with the body of the merchants, it was found neceſſary to recall him. Since that period, the duties of conſul are diſcharged by the merchants themſelves, who take the burden weekly in rotation: but they are always ſubject to the inſpection of the conſul general of Seyd.

England alſo has a vice-conſul here, who belongs to the conſulſhip of Aleppo. By letters patent from the Imperial internuncio at Conſtantinople, and the Venetian conſul reſident in Cyprus,

he is commiſſioned to protect at Acre the merchants belonging to both theſe nations. He watches alſo over the intereſts of Raguſa, for the conſul of Cyprus, though this ſmall republic has not a conſul of its own in that iſland.

All affairs reſpecting the Dutch trade are managed by a particular conſul, dependant, like the Engliſh vice-conſul, on the conſul-general of Aleppo.

The expence of freight for merchandize exported from Acre to Europe, is regulated by the uſual rate of Cyprus; and this is followed throughout all the reſt of Syria.

Whilſt the chief of Acre had to defend himſelf only from external enemies, he maintained no more than a few ſoldiers; as he could depend upon the aſſiſtance of the Arabs, who were always ready: but in the courſe of a ſhort time the face of affairs became greatly changed. I have already ſhewn how his proud and rebellious ſons, after forming parties againſt their father, wiſhed even in his life time to divide the government of the province, or rather to make themſelves be declared ſovereigns of it. Daher's courage and addreſs, however, enabled him to ſubdue them on the one hand; while, on the other, he brought them back to their duty. But this prudent father knew too well that he muſt not neglect to keep a watchful eye over paſſions that are only calmed, and not extinguiſhed. Neceſſity therefore obliged him to double his ſoldiers; and, after that fatal period, he ſaw the credit of commerce fall, or at leaſt greatly decline. In vain did he endeavour, by his vigilance and protection, to ſupport this tottering ſource of riches; for he was never able to reconcile the tranquillity of trade with the din of warlike preparations.

Some

Some debates which aroſe between the merchants and the inſurers, reſpecting veſſels freighted for Caiffa inſtead of Acre, or for that city inſtead of Caiffa, render it neceſſary for me to explain the difference between theſe two parts of the coaſt, and the uſages obſerved there by the French, whoſe conduct has ſerved as a rule for other European nations.

Ships employed to tranſport goods to St. John of Acre are freighted directly for that city; becauſe there are always conſuls and merchants reſiding there, and becauſe the inhabitants of that place commit the charge of their goods only to veſſels deſtined for Europe. Notwithſtanding this, the captains well know that they ought not to land at Acre, but at Caiffa, which is diſtant about eight miles, and ſituated in the ſame gulph. As the port of Acre has been choaked up by rubbiſh, it is not capable of receiving large veſſels; and it would be expoſing them to too much danger to leave them on the coaſt, whilſt Caiffa preſents them with a very convenient harbour in the neighbourhood. It has however been ſettled, about a year ago, that veſſels ſhould caſt anchor oppoſite to the port of Acre, from the month of May to September incluſively. The advantages of trade gave riſe to that regulation; and I ſee no inconvenience to be apprehended from it, eſpecially as contrary winds ſeldom blow during that tranquil ſeaſon.

During the other ſeven months, they muſt abſolutely load and unload at Caiffa the merchandize of Acre, which is tranſported ſucceſſively from one place to another by means of ſmall barks; and this local cuſtom has produced thoſe laws reſpecting contracts of inſurance.

It was in Acre that I ſaw for the firſt time the Ramazan, or faſt of the Mahometans. It began on the 16th of April, 1760, the day of the new moon,

moon, called among the Turks the moon of Ramazan, which alſo makes one of their months.

Scarcely do the firſt rays of the moon appear, when they haſten to inform the cadi, or any other judge, magiſtrate, or prieſt, who immediately orders a minute of it to be made in his chancery. If the moon does not appear on the day expected, the faſt is deferred for twenty-four hours, at leaſt in ſome places.

The Ramazan is proclaimed in the different fortreſſes by the noiſe of cannon.

This general abſtinence conſiſts in neither eating, drinking, nor ſmoking, from ſun-riſing till ſun-ſetting: ſo that, during this month, the night is changed into day, and the day into night.

Women big with child, ſick people, travellers, and ſoldiers in the time of war, are not obliged to obſerve it very ſtrictly: but this is only a ſuſpenſion of the duty, for which they muſt make up at ſome more convenient opportunity. Should any obſtacle interrupt this faſt when once begun, it is neceſſary, according to the law of the prophet, to finiſh it as ſoon as the impediment is removed. Children below the age of ten are not obliged to obſerve it.

This faſt of thirty days is ſucceeded by the Bairam, or feſtival of the Mahometans, on the firſt of the month Scieuval, which is the tenth in the year. It is announced alſo by a diſcharge of artillery; and the Chriſtians even are obliged to ſhut their factories and ſhops. During the three days on which the Bairam is held, the people are employed in nothing but ſinging or dancing, and in hearing farces in all the public places. The Mahometans think that the ſolemnity of this feſtival requires a general reconciliation with their enemies; and on this account they embrace publicly in the ſtreets when they meet each other.

Fifteen

Fifteen or twenty days after the Bairam, three Turkiſh caravans ſet out for Mecca, from Damaſcus, Cairo, and Aleppo. That of Damaſcus being the moſt celebrated, I ſhall here give a deſcription of it, according to the account I received from Mr. George Speltos, one of the ableſt interpreters in Syria; who, with a knowledge of the oriental languages, unites the practice of the Mahometan laws and uſages. I muſt add, that his long reſidence in that country gave him ſeveral opportunities of aſſiſting at the Turkiſh feſtivals.

The march of this caravan of Damaſcus is opened by forty delis, or ſoldiers, mounted on horſes; and each holding in his hand a ſmall banner of green, red, or yellow ſilk. Theſe are followed by three companies of ſegmens, another kind of ſoldiers, and a like number of ſpahis, or cavalry. Next came a battalion of mugrabins, or ſoldiers deſtined to guard ſix pieces of cannon belonging to the company; and a body of the garriſon of Damaſcus, armed with iron clubs, and accompanied by two detachments of janiſſaries and cavalry, commanded by the aga in perſon; behind whom marches an officer of the ſame name, who holds an office in the court of the baſhaw, equivalent to that of major-domo in Spain. Three horſes tails, ſuſpended from javelins, announce the preſence of the baſhaw, who advances in the midſt of his courtiers, with ſix led horſes, ornamented in the moſt pompous manner.

Next appears the mahmal, or grand ſtandard of black ſilk, carried on a ſuperb camel, ornamented in the moſt whimſical manner with plumes, ſmall bells, and collars of different colours.

The mahmal is bordered with gold fringes, and embroidered with ſpangles of the ſame ſubſtance, out of reſpect for the Alcoran, which ought to be wrapped up in it. This ſtandard is covered with a

piece

piece of rich tapeſtry, ſent by the Grand Signior to the prophet's tomb in place of the old one, which is brought back every year: a precious and venerable ornament in the opinion of a Turk, who would not heſitate to prefer it to the fineſt treaſures in the world. The camel which has been once honoured with bearing this load, is in future exempted from all further ſervice.

Three companies of ſoldiers terminate this proceſſion, in which I have not included the proviſions and baggage of the baſhaw, which are carried by different camels.

I have made no mention either of the Mahometan pilgrims, though they are very numerous; becauſe they march without any diſtinction or order. I muſt not omit to remark, that theſe haggis or pilgrims acquire, by this journey to Mecca, a very important diſtinction among their countrymen.

They are not indeed more virtuous or holy, but they have performed the journey.

This caravan, as well as thoſe of Cairo and Aleppo, muſt arrive at Mecca on the firſt or ſecond of the moon Zulhidge, the third month after the Bairam, to celebrate the eleventh day of the Corban-Bairam, which ſignifies the feſtival of ſacrifice. This ſolemnity is remarkable for the immolation of a great number of ſheep, the fleſh of which is diſtributed amongſt the poor; and it is continued for three days on the mountains of Arafat.

The pilgrims remain only ten days at Mecca; after which they return to their reſpective countries. The caravan of Damaſcus is obliged to go and meet the baſhaw of Tripoli in Syria, who gives them refreſhments, and accompanies them to within twenty days journey of Damaſcus.

It is neceſſary to know, in order to underſtand the Turkiſh year, that the year 662 after the birth

622

of

of Jeſus Chriſt is the beginning of the Mahometan æra, or hegira; and that the twelve months are as follow:

Months.	*Days.*
Muharrem	30
Sefer	29
Rebiul-Euvel	30
Rebiul-Aſſir	29
Giamzil-Euvel	30
Giamzil-Aſſir	29
Redgeb	30
Scianaban	29
Ramazan	30
Cieuval	29
Zutkaadè	30
Zulhidgè	29
Which form in all	354

The firſt month advances every common year eleven days, and twelve in leap year.

Daher Omar is ſo much dreaded by the Porte, that the baſhaws of Syria have orders from the Grand Signior to avoid every thing that may give him offence. Emboldened by the terror which his name inſpires, this chief, as is ſaid, has ſometimes ſtirred up the Arabs againſt the Ottoman empire. The Turks accuſe him in particular of having adviſed them to plunder the caravan of Damaſcus in 1757. I ſhall give an account of this affair, becauſe it is rather ſingular and extraordinary.

I muſt however firſt mention that the baſhaw of Damaſcus is accuſtomed to purchaſe from the Arabs a right to paſs through the deſarts, and to pay for their protection during that part of the journey. The ſum agreed upon is received at two different payments,

payments, one half at their departure, and the other at their return.

As they had not upon this occaſion agreed for any certain ſum, the Arabs applied to Daher-Omar, to entreat that he would act as mediator between them and the baſhaw of Damaſcus, whom they believed to be his friend: but the interference of that prince did not procure to the Arabs the ſatisfaction which they wiſhed for and expected.

The baſhaw conſequently refuſed their uſual eſcort, and arrived with his caravan at Mecca without being moleſted by the way.

The Arabs, and their chiefs or ſchieks, being thus diſappointed, informed Daher that they intended to attack and plunder the caravan on its return; and the chief himſelf being diſſatisfied with the bad ſucceſs of his mediation, openly approved their deſign.

They therefore made every neceſſary preparation for carrying their plan into execution, and ſucceeded in the completeſt manner: but as the booty conſiſted only of jewels, cloth, balm, aloes, wood, and rich ſtuffs, which the Arabs never uſe, they were at a great loſs in what manner to diſpoſe of them. All the ſea coaſt of Syria being ſubject to the Grand Signior, the inhabitants could not purchaſe effects belonging to a baſhaw, and eſpecially plundered from a caravan for which the Turks entertain the utmoſt veneration. The chief of Acre however extricated them from this embarraſſment, by offering them his country as a ſafe aſylum, where they might freely and publicly expoſe to ſale whatever they had in their hands.

It may be readily imagined that the Arabs gladly embraced the opportunity of this permiſſion; and the little knowledge which they had acquired in their deſarts of the value of theſe ſtuffs and other goods, made them diſpoſe of the whole at a very

low

low price. They even thought themſelves happy to be able to receive a moderate ſum for this rich booty, by the poſſeſſion of which they were greatly incommoded.

Daher Omar, whoſe views were always intereſted, acquired a great profit by this ſale; and received, over and above, very conſiderable preſents. By way of a grateful acknowledgment for his friendſhip, theſe Arabs made him accept all the captured horſes, which he divided amongſt his chief adherents, and the ſoldiers of his garriſon.

The Ottoman court complained bitterly to the chief of Acre, on account of the liberty which he had granted to the Arabs to ſell their booty in his territories; but Daher replied to the baſhaw like a haughty independent man who truſts only to his ſword. "The Arabs," ſaid he, "are too much "attached to me, not to obtain my protection "and aſſiſtance when they beg for an aſylum. "Beſides, I know that they are able to defend me "if any one inſults me in my poſſeſſions. By "ſpeaking one word, they would range themſelves "under my banners, ſhould I have any deſire for "making new conqueſts."

With this anſwer, which he wrote to the Grand Vizir, he ſent back the mahmal, or ſtandard brought from the tomb of Mahomet, which is annually depoſited in the Grand Signior's treaſury. Daher ſoon found that the Porte was calmed, and he was even honoured with thanks.

The baſhaw of Damaſcus whoſe caravan had been plundered, being on a journey to Conſtantinople, had his head cut off, in a city of Aſia Minor, as he was entering the bath.

In the month of Auguſt 1760, I was a witneſs, in the city of Acre, to the apoſtacy of a ſchiſmatic Greek Chriſtian, who embraced Mahometaniſm.

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He had firſt gone and informed the muphti of his intention; and that Mahometan pontiff had ſatisfied himſelf of his ſincerity, by aſking him ſeveral queſtions reſpecting the reaſons which induced him to change his belief. After this, his requeſt was regiſtered in the Chancery; and he was admitted to embrace the law of the Koran, even before he had any knowledge of it; becauſe it is uſual not to inſtruct or catechiſe converts, until they have been received amongſt the faithful. He was decorated with a green robe, according to cuſtom; and then mounted on a ſuperb horſe, ſurrounded by ſoldiers both cavalry and infantry, and conducted in triumph through all the ſtreets in the city, accompanied with the ſhouts of the people, the ſound of muſical inſtruments, and ſongs of joy.

When this proceſſion was ended, the new believer was carried into a place ornamented for the ceremony; where, after the formalities deſcribed in a former part of this volume, he was circumciſed, and wrote his confeſſion of faith. In this manner he became a Mahometan.

It is well known that the Hebrews, before they embrace this religion, are obliged to profeſs that they believe in the coming of the Meſſias; for, if they do not, they are rejected.

We find very frequent examples of this apoſtacy amongſt the Catholics themſelves; but it is a rule that the muphti to whom they apply, muſt inform the conſul of their nation, if they are under his protection. The latter then aſks what reaſons they may have for renouncing Chriſtianity; and, if he does not condemn the Mahometan law, he is at liberty to ſet before thoſe who intend to apoſtate, all the advantages of the Catholic religion. But ſhould his zeal, and the force of his eloquence, be ineffectual to bring back theſe hardened hearts to a ſenſe of their duty, the interpreter, ſent as a witneſs

neſs by the muphti, makes a minute of the affair, which is afterwards regiſtered in the Chancery.

What induced the Europeans to change their creed is, the hopes of acquiring dignity and riches in the Mahometan government: they however ſoon become ſenſible that they have been deceived. Inſtead of finding their poverty changed into opulence, they are rendered more miſerable, on account of the contempt with which they are treated even by their new brethren. Though ſincerely attached to their religion, the infidels have very little eſteem for thoſe who are weak enough to renounce that in which they have been educated; and, beſides this, they conſider them as baſtards in the Mahometan faith. Some of theſe apoſtates, it is true, have riſen to the higheſt employments in the adminiſtration; but ſuch events are phenomena that ſeldom appear in the Ottoman atmoſphere.

CHAP.

CHAP. XXXIV.

JOURNEY FROM THE CITY OF ACRE TO MOUNT CARMEL.

TO go to Mount Carmel from the city of Acre, you muſt paſs through the gate of the Mugrabins, otherwiſe called the gate of Nazareth.

Following the ſea ſhore towards the ſouth, you arrive, after walking two hundred and fifty paces, at the river Belus, "the bed of which is confined "and narrow, and contains abundance of glaſs "particles mixed with its ſand." Pliny, who gives us this information, ſhews how that tranſparent matter was indebted for its origin to the oriental ſhores. This valuable diſcovery, being carried to perfection, raiſed man to the heavens; brought to his eye remote objects, the immenſe diſtances of which he can calculate and meaſure; ſubmitted to his inſpection the planets and celeſtial bodies; and permitted him, like the eagle, to approach the burning rays of light, which he can divide and reunite at pleaſure. It ſecures him alſo from the injuries of the air, when from the centre of his habitation he can behold, through its tranſparent pores, the ſplendour of day in its full glory.

This river Belus is celebrated alſo by the hiſtorian Flavian, who ſays "it is worthy of "admiration, both on account of the agreeable valley "through which it paſſes, and of the ſand found "on its borders." When foreign veſſels ſail along

along these coasts, they take on board some of this sand to serve them as ballast; and the Venetians carry away more of it for that purpose than any other nation. It is to this river Belus that we are indebted for those magnificent plates of glass, which Venice manufactured to embellish the apartments of Europe. I must observe that sand mixed with glass is not peculiar to this river; some of the same kind may be found on the neighbouring shores, from Tyre as far as Jaffa.

In the neighbourhood of the Belus formerly arose the tomb of Memnon; but at present it is trod under foot by the traveller, who cannot even distinguish the place where it stood.

This small river has its source in the mountains of the tribe of Asher.

At present it is called Kardane by the Arabs. It was formerly crossed by a beautiful bridge, constructed by the Saracens, but which has long since fallen a prey to the ravages of time.

Beyond the Belus, at the distance of about nine miles from Acre, on the sea coast, runs the river Nahr-el-Mechatte.

Its banks are very sandy, and when the winds blow in summer they choak up its mouth; so that, being deprived of a passage to the sea, it spreads on each side, and forms a kind of lake. As there is no bridge over it for the convenience of travellers, it is dangerous to cross it in the rainy season, which swells its waters astonishingly.

The interpreter of the English nation was drowned here, with his horse, in the month of February 1761.

This river Nahr-el-Mechatte is called also the Cison. When on its banks, I remembered that it was the tomb of the four hundred and fifty prophets of Baal, who in their fury cast into it the tribes of Israel, when Elijah brought to their remembrance

brance the image of the true God, who was alone worthy the adoration of his people.

The Ciſon falls from Mount Tabor, and purſues two different directions. The ſmalleſt branch proceeds towards the eaſt; and receiving the waters of Mount Hermon, loſes itſelf in the ſea of Galilee, or the lake of Tiberias. The other branch, which is much more conſiderable, being enlarged in the plains by ſome other ſtreams which flow from Mount Ephraim, Samaria, and the environs of Mageddon and Eſdrelon, afterwards waters the bottom of Mount Carmel, and runs into the Mediterranean to the north of Caiffa. Some writers have aſſerted that the Ciſon falls into the ſea towards the northern inſtead of the ſouthern part of Carmel. This obſervation, which is of little importance, is however not true, as I had an opportunity of examining the ſpot myſelf.

At the diſtance of a mile from the ſea, between the Belus and the Ciſon, thoſe Gorans of whom I have had already occaſion to ſpeak, and who are only a kind of Kurdes, remain always encamped. Daher Omar, who knows how to ſecure his country from the inſolence of the Arabs, keeps theſe barbarous and petty people, accuſtomed early to plundering, in continual fear; and travellers at preſent may traverſe Mount Carmel without dreading an attack.

Three miles from the river Nahr-el-Mechatte, is New Caiffa, which for ſeveral years was only a miſerable village, ſprung from the ruins of the ancient city of the ſame name, and conſtructed with the remains of its materials. At preſent it is defended towards the ſea, by walls which were built ſince it fell into the hands of the chief of Acre, who has ſtrengthened it with a citadel, and eſtabliſhed a cuſtom-houſe in it.

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This city preſents nothing remarkable to the obſerver, as it contains only a kind of huts thrown together without any order.

It is governed by an Arab lord, who diſcharges, at the ſame time, the duties of commiſſioner of exciſe. The inhabitants are Mahometans, and catholic and ſchiſmatic Greeks.

This city exacts a certain tribute from ſuch travellers as are deſirous, either through motives of devotion or curioſity, to viſit the church dedicated to the Virgin Mary of Mount Carmel. The ſum demanded is a *gafar* for each perſon, which is equal to five *pauls*, Italian money. The Europeans ſettled at Caiffa are exempted from this impoſition, which is required only from ſtrangers.

In the neighbourhood of this city may be ſeen the remains of the ancient Caiffa, called alſo Porphiry in the time of the Chriſtians. It was the ſeat of a biſhop, ſuffragan to that of Tyre; and was deſtroyed by Saladin. Nothing is now left of it but the ruins of the metropolitan church, concerning which no certain account can be given. All the houſes are demoliſhed, not excepting thoſe even built ſince that period by the Turks, who have now quitted it, and gone to eſtabliſh themſelves at New Caiffa. According to ſome geographers, and particularly Ptolemy, it would appear that this ancient city was formerly Sicaminon; and this conjecture ſeemed to me probable, when I obſerved that there was no ſpot but that on which it ſtands, between Ptolemais and Mount Carmel, proper for containing a city. Nothing appears to the eye in the neighbourhood but ſandy plains, which are too much ſubject to be moved by the wind to ſerve as a foundation even for a cottage.

The author of the *Theatre of the Holy Land* deſcribes this city as built by the high-prieſt Caiphas; but when we find that it was formerly called Ephe, Kephe, Caphe, and Gabe, the ſignification of which names is very different, we are inclined to reject that improbable opinion.

I think it neceſſary here to rectify an error in the *Dictionary of the Bible, by Calmet*; who, following the account of Adrian Roland, reckons from Acre to Caiffa thirty miles by land, and fifteen by ſea. Both theſe writers have copied the deſcription of Scierif-Ibn-Idris, who is either miſtaken, or meaſured that ſpace by a ſtandard very different from ours. I found the diſtance to be only eight miles by ſea, and thirteen by the uſual route on ſhore. Ships formerly lay at anchor near the ancient city; at preſent they anchor before the new city, as the bottom there is good; whereas that oppoſite to the old city is full of large ſtones, which cut the cables, and expoſe veſſels to danger.

A little beyond the ancient Caiffa, on a high tongue of land which ſtretches out into the ſea, and which is called the Point of Carmel, ſtands a fortreſs where a garriſon is always kept by the Grand Signior. The intention of this force is to prevent Chriſtian veſſels from approaching the coaſt, and from ſelling to the inhabitants ſuch merchandiſe and ſhips as they take from the Turks. The government of this ſmall place is entruſted to an Ottoman, who ſeldom makes a conſpicuous figure.

The erection of this maritime fortreſs deprived Daher of a real advantage, ariſing to his revenues by the ſale of different effects taken by Chriſtian corſairs; but he indemnifies himſelf ſometimes for this loſs by forcibly plundering that weak citadel, the artillery of which he ſends to New Caiffa.

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I omitted to ſay, that this ſmall caſtle has been built on the ruins of an ancient tower of the ſame kind as thoſe which are frequently ſeen on all the Syrian coaſt, and which were erected by the Chriſtians for the defence of that country when in their poſſeſſion. They ſtill ſerve for military purpoſes, and for communicating ſignals, which is done by means of fire.

When you arrive at the bottom of Mount Carmel, you muſt diſmount from your horſe to climb to the ſummit, as the ſides of it are ſteep and rugged.

CHAP. XXXV.

OF MOUNT CARMEL AND ITS ENVIRONS.

ON aſcending that part of Mount Carmel which projects into the ſea like a promontory, you find on the left a garden, ſurrounded by very weak walls, that conducts to two remarkable grottoes. The firſt of theſe grottoes, which is alſo the largeſt, and which has been cut into almoſt a ſquare form by means of the chiſel, is about ſix feet in length, twenty-ſeven in breadth, and twelve in height: from this you paſs into the ſecond, which appeared to me to be two-thirds narrower, and beſides very irregular.

Theſe grottoes are held in great veneration by the Mahometans, who conſider them as the ancient habitation of the prophet Elias. They have converted them into a moſque, under the title of El-Kader; that is to ſay, *the green*, in which ſervice is performed by a derviſe, or Turkiſh monk, who with his family lives in a neighbouring cottage.

This place ſerved formerly as an aſylum to ſome Carmelite monks, who afterwards quitted it, in order to avoid the continual inſults of the Arabs. It was indeed too near the high road to afford a peaceable life to theſe Cenobites.

When you come out from this grotto, into which you are admitted on paying a few pieces of money, you aſcend by a very ſteep and narrow path, which in ſome places is cut out in the rock after the manner of ſteps. Before you reach the ſummit, you meet with

with the convent of theſe ſolitary monks of whom I have juſt ſpoken.

The ſtructure of this peaceful retreat excites equal reſpect and admiration. It is almoſt indebted for its whole extent to the hand of nature only, which ſeems to have conſtructed it in favour of rural and ſequeſtered virtue. The ſmall apartments and cells deſtined for the uſe of travellers are ſo many convenient grottoes, ſuited to the neceſſities of life. A grotto ſerves alſo as a chapel to this ſacred place. When the traveller ſtretches his eye acroſs the ocean, where his view is loſt amidſt the immenſity of the watery ſpace which is commanded by the mountain, he thinks himſelf ſtill more retired from the world. The French merchants of the city of Acre come hither ſometimes for the benefit of the air, which is as pure as the innocence of thoſe who have fixed their abode in this charming ſpot. They have erected a ſmall habitation for their convenience, together with a few additional cells, which have enabled the ſolitary tenants to increaſe their number.

The grotto which forms the chapel has two entrances, faſhioned by the chiſel into the form of doors. One of them looks towards the ſmall ſquare before the monaſtery, and the other towards the interior part of it. This chapel, which is very irregular, may be about twenty feet in length, and ſix in breadth. It contains two altars, the principal of which is conſecrated to the Virgin, and the ſecond to St. Elias.

Two prieſts, and two Carmelite laics, are almoſt always here at prayers. The little leiſure which they allow themſelves is employed in cultivating a ſmall garden contiguous to the monaſtery.

Theſe monks live on the charity of the Mahometans, who have often been witneſſes to their exemplary life. When I ſaw them bringing their alms,

alms, I bleſſed virtue, the irreſiſtible power of which ſubdues mankind, and forces even our enemies to relieve our wants.

This convent is under the protection of the French conſul of Seyd, or rather of the conſulſhip of Acre, upon which the former depends. Daher Omar, when he became maſter of this country, ſecured to the Cenobites the poſſeſſion of their retreat, on their agreeing to pay a ſmall tribute, which he receives annually. On every principal feſtival the ſtandard of France is hoiſted on this monaſtery.

The Carmelite fathers of this monaſtery purchaſe their annual proviſions at Acre, where they poſſeſs an hoſpital, which they never inhabit but in caſes of neceſſity. With regard to thoſe articles which they are daily in want of, they procure them at New Caiffa, diſtant from their convent about three miles and a half.

The penitent manners of the monks of Mount Carmel have inſpired the Mahometans alſo with the utmoſt veneration for the church of that place. In their greateſt diſtreſſes, and particularly when ſick, they invoke the images of the Virgin and of St. Elias; which is an aſtoniſhing circumſtance, when we conſider that, by an expreſs article in their law, they are forbid to worſhip the repreſentation of ſaints. I had ſeveral opportunities of obſerving their zeal and fervor, during the forty days that I reſided in this monaſtery.

In 1763, when the chief of Acre was under the neceſſity of repelling the attacks of his ſons, ſome Bedouin Arabs, taking advantage of this diviſion, came and plundered the convent of theſe poor monks. By this barbarity they were deprived of every thing that they poſſeſſed, either in furniture or proviſions. They however all fled to Acre, except only one, whom the fury of theſe banditti

ſpared.

ſpared. When a reconciliation took place between the father and his ſons, theſe monks returned to their cells, which they again arranged as well as they could.

On the whole declivity of Mount Carmel, which divides the grottoes El-Kader from the convent of the Cenobites, there are ſeen a great number of ciſterns, deſtined formerly for receiving the rain water.

Having through curioſity deſcended into one of theſe, I found it very ſpacious; and it appeared to be indebted to art for nothing but the ſolid cruſt with which the bottom of it was covered. It is however now much cracked, and broken in ſome places, ſo that it is no longer proper for containing water. I found two more of the ſame kind at a little diſtance, but ſtill in a condition to hold a little water in winter for the uſe of the monks.

Some paces from the convent there is a ſolitary grotto, which the Orientals are perſuaded was the habitation of the prophet Eliſha, whoſe name it ſtill bears.

When you arrive at the ſummit of the mountain, you find the ruins of an ancient edifice, which viſibly hang over the cells of theſe Carmelites. The author of *The Theatre of the Holy Land*, already mentioned, aſſures us that this monument was a monaſtery built by St. Helen.

Theſe ruins, which are as thick as the walls of a fortreſs, have every appearance of ſolidity. The firſt time that I viſited Mount Carmel, I found them much higher than I did at my return. I was told by the monks, that they had demoliſhed about nine feet in height of them, in order to prevent their falling on the cells, and burying them; which might have happened by the fury of the winds that blow here ſometimes with great violence.

This

This excuſe, ſufficient without doubt, will not pleaſe the lovers of antiquities, who often prefer a collection of remarkable ſtones to the ſafety and preſervation of men.

I ſhall not detain the reader with an account of the veſtiges of other ancient convents to be ſeen on this mountain, as they preſented nothing either curious or remarkable.

It appears that St. Elias inhabited ſucceſſively every part of Mount Carmel, ſince the greater part of the grottoes, fountains, and fields, are ſtill called by his name.

After travelling five miles, you deſcend into a valley, where one is ſtruck with a view of a vaſt ſpace cut out in the rock, which was deſtined for receiving horſes, and which is capable of containing a dozen.

A neighbouring fountain, which winds through the valley, threw itſelf into a canal cut alſo out of the live rock, and turned the wheels of a mill at a little diſtance from the ſea. The canal and the mill are now both deſtroyed; and no uſe is made of this beautiful ſtream, which loſes itſelf in the neighbouring waves.

A little lower there is a ſecond ſpring, equally pure and excellent, to which the good Cenobites come to fetch water when the ſummer heats dry up the ciſtern of the convent.

You then enter a field called the *Field of Cucumbers*; thus named, becauſe it contains a great number of round ſtones, the interior part of which, conſiſting of a ſparry ſubſtance, has a great reſemblance to the pulp of a cucumber. Oriental ſuperſtition conſiders this *luſus naturæ* as occaſioned by a malediction of the prophet Elijah; who, not being able to obtain from the proprietor one of theſe cucumbers to refreſh him, ordered them to be changed into ſtones. The European philoſo-

pher,

pher, who laughs at this fable, perceives here nothing ſtrange or uncommon. Abundance of the ſame kind of ſtones may be found in all the mountains of Syria.

The edifices of this part of Mount Carmel were deſtroyed under the efforts of the Arabs, who tranſported the materials of them to Damietta, where there are no ſtones fit for building.

At the diſtance of eight miles from the promontory, advancing towards the eaſt, you arrive at a certain part of the mountain, facing the weſt, called by the Arabs Manſur, and the Europeans the Place of Sacrifice, in remembrance of what was done there by the prophet Elijah. I mean, his drawing down the fire of heaven on his ſacrifice, in order to give the people of Iſrael a viſible image of the true God, whilſt the prophets of Baal found their invocations attended with no effect.

In the neighbourhood there are forty grottoes, all connected together; and theſe are the ſtrongeſt proofs that we have of the exiſtence of the ancient anchorets of Mount Carmel.

This mountain, ſituated in Phœnicia, belonged, according to Calmet, on the northern part, to the tribes of Aſher and Manaſſeh. Celebrated in ſcripture by the abode which the prophets Elijah and Eliſha made on it, Mount Carmel was no leſs diſtinguiſhed by the abundance of its productions, and the excellence of its fruits; but this favoured ſpot is at preſent covered with nothing but foreſts.

It muſt indeed be naturally fertile, ſince various plants grow on it without cultivation, ſuch as ſage, wormwood, rue, hyſſop, lavender, and parſley: it produces alſo many flowers; and amongſt others hyacinths, lilies, anemones, tulips, and ranunculuſſes.

Some

Some years ago two Germans came to Mount Carmel, for the purpoſe of collecting rare plants; and I have been told they went away very well ſatisfied with the ſucceſs of their expedition.

This place is extremely agreeable, and above all to the ſportſman, on account of the number of fowls and quadrupeds with which it abounds. Amongſt the latter I obſerved ſome tigers.

Since it has formed a part of the dominions of Daher Omar, it is freed from the Bedouin Arabs, who with their chief were diſperſed throughout all the plains. On this mountain there was formerly a fortreſs called Ecbatane. Pliny tells us, that it was afterwards called Carmel, as well as the promontory upon which it was built.

Pythagoras was fond of meditating in theſe ſolitary places; and here he reviewed all his thoughts before he communicated them to the Grecian ſchools.

Veſpaſian came hither to conſult the oracle, which, according to Tacitus, had only one altar, without a ſtatue or a temple.

St. Lewis, King of France, paid a viſit to Mount Carmel in 1254; and obtained from the ſuperior of the Carmelite fathers, that ſix of his monks ſhould accompany him to Europe, in order to eſtabliſh themſelves in his kingdom.

Some years before, a ſmall number of them had come into Tuſcany, as appears by ſeveral authentic monuments.

It may be eaſily perceived, that this celebrated mountain had formerly on its ſummit ſeveral magnificent edifices; and the remains of them give us ſtill a grand idea of what they once were. Employed in conſtructing more recent works, which are now alſo mouldering to decay, theſe ancient ruins have yet eſcaped the deſtructive hand of time. An European architect would have regret-

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ted more than I, to ſee moſt beautiful columns of oriental granite lying neglected, while they might no doubt be employed for the nobleſt purpoſes.

Since ignorance and barbarity have ſucceeded the ages of architecture and fine taſte, ſuch columns, covered with rubbiſh or buried under ruins, may be found in all Syria, and particularly in the maritime places of that country.

Should the ideas of the beautiful and great ever be revived in theſe regions, now enveloped with darkneſs, the hand of taſte will have no occaſion to open the ſuperficies of the earth, to find models to guide and direct them.

CHAP.

CHAP. XXXVI.

ROUTE FROM THE CITY OF ACRE TO THE FORTRESS OF GEDDIN, THE VILLAGE OF ZIB, AND THEIR ENVIRONS.

THE ſouthern gate of Acre opens towards a highway, and conducts to Bohattebe, ſituated on a ſmall eminence, which contains the ruins of an ancient temple, employed as a place of worſhip both by the Turks and Chriſtians, but at different periods.

Some paces further is a moſque, remarkable on account of its burying-ground, in which was interred a prodigious number of infidels, who periſhed under the walls of Acre.

Taking another route towards the north, you enter the plain of Acre, fruitful in corn, barley, pulſe, and cotton.

It was amidſt theſe beautiful plains that Faulques I. King of Jeruſalem, Count de Gand, and ſon-in-law to Baldwin III. loſt his life. Hurried away by the ardor of the chaſe, he fell from his horſe, and fractured his ſkull on the pummel of his ſaddle. Of this accident, which took place in November 1142, a particular detail may be found in the Hiſtory of William of Tyre.

After travelling ſix miles, you aſcend a little hill on the eaſtern ſide, leaving on the right the village of Abuſſinau, which produces abundance of cotton. I ſhall ſay nothing of Kuichad, the

ſoil

ſoil of which is ſo barren, that it ſcarcely repays the huſbandman for the trouble of cultivating it.

As you deſcend from this little hill, you follow the highway for three miles, and then turn towards the eaſt. Having aſcended a ſecond hill, which is a little higher, and walked the ſpace of two miles in a very fatiguing path, you arrive at the fortreſs of Geddin, diſtant from Acre a little more than eleven miles.

I ſhall always remember the Schiek, or Arab chief, who commanded this caſtle under Daher. The generous manner in which he received me, confirmed the good opinion I entertained of the hoſpitality of the Arabs. Though unacquainted with me, and though I brought no recommendation to him, he ſupplied me, on my arrival, with all thoſe refreſhments which are uſual among theſe people. After he had conducted me to a commodious lodging, he took care that my ſervant and horſes ſhould be provided with every thing neceſſary.

I was luckily here preſent at a ſcene which could not fail of being intereſting to a traveller: I mean the Bairam, which takes place on the 13th of July, and which is a very ſolemn day among the Arabs. At ſun-ſet I ſaw the governor with all his court ſit down to table, and celebrate by a pompous repaſt the joy of this Mahometan feſtival. It may not be here improper to deſcribe the manner of eating among the Arab Lords, which is a little different from that of the Turks.

After the floor is covered with different pieces of tapeſtry, a long table, raiſed about a hand-breadth from the ground, and which is only two feet in breadth, is placed in the middle of the apartment, without a cloth ſpread over it, and without any ornament. Several diſhes filled with pilaw, or rice baked, without ſauce, and a ſheep roaſted

roaſted whole with its belly ſtuffed, compoſe the firſt courſe.

If the number of perſons at table ſhould amount to thirty, a ſecond ſheep is added. This principal courſe is followed by ſeveral diſhes containing boiled greens and pulſe, with meat ſeaſoned in various ways; and then comes the laſt courſe, which conſiſts of ſmall baſons of milk rendered ſour by means of leaven. It is almoſt uſeleſs to repeat here, that this ragout is called *leben*. I have ſpoken of it in the chapter on the Arabs, as well as of that kind of thin ill-baked cake which ſerves them inſtead of bread. In ſuch repaſts as theſe they never employ knives, forks, plates, towels, or glaſſes; and I obſerved only two or three wooden ſpoons, which were even not uſed.

When the diſhes are ranged in order, the gueſts, having waſhed their hands and pulled off their ſlippers, approach the table with their chief, who invokes the benediction of heaven on the feſtival. Each then ſits down on the floor with his legs croſſed, and a domeſtic ſpreads over their knees a long cloth, which ſerves the whole company. They then begin to eat without any farther compliments.

The Europeans, accuſtomed to ceremony, and above all to cleanlineſs, would not find themſelves comfortable at ſuch tables. I doubt much whether their delicate ſtomachs would not become ſqueamiſh when they ſaw each gueſt put his hand into the diſhes, touch all the ragouts with it according to his fancy, and, filling it with a mixture of fleſh and pillaw, form it into ſmall balls, and then preſs the whole into his mouth.

With regard to their beverage, which is always water, it is ſupplied by the neareſt domeſtic, and is drunk from a cup made of baked earth, or a cocoa nut, and ſcarcely ever from glaſſes.

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They remain a very ſhort time at table, and riſe all together to thank God for their good appetite. After again waſhing their hands, they retire to another hall, where ſome fruits are prepared, which form a part of the deſſert. I remarked that they are very moderate in the uſe of theſe ſweet things, which are carried away almoſt as ſoon as they are ſerved up. Coffee and pipes are brought in the laſt place, with which they regale themſelves ſitting in a circle.

The remains of their table are placed before their attendants, and from them are carried to the inferior ſervants. But will the reader be able to gueſs for whom the ſcraps left by all theſe wretches are deſtined? Will it be believed, in thoſe countries in Europe which make it their boaſt to pay the moſt flattering attention to the fair ſex; where they are treated with all the reſpect due to queens; where, when the table is loaded with the moſt delicate viands and the richeſt dainties, nothing appears good but what is preſented by their fair hands, and where the maſter himſelf will not venture to touch the ſmalleſt article without their permiſſion—that, amongſt theſe barbarous people, what has eſcaped the teeth of the filthieſt ſlave is carried to the women, and even to the miſtreſs of the houſe? Theſe women drink coffee, and ſmoke, in the ſame manner as the men.

Though every body knows that the followers of the Koran are forbidden to eat any animal conſidered in the *Old Teſtament* as impure, they are perhaps ignorant that the prohibition of wine is not taken from the law of the prophet, but from another ſacred book called the *Taalim*; and the Mahometan who ſhould be found to tranſgreſs this precept would be puniſhed in the moſt exemplary manner.

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The author of the Taalim founds the reaſon of this prohibition on a ſtory, or rather parable, which the Orientals often relate in converſation. They ſay that two angels, one called Arot and the other Marot, were ſent in preference to all others to govern the world, with expreſs orders not to drink wine. A difference happening to ariſe between a huſband and wife, who had before lived in the greateſt harmony; the latter, who wiſhed to recover the affection of her huſband, thought ſhe could eaſily accompliſh ſo deſirable an object by the mediation of the two favourites of heaven. She invited them therefore to her huſband's houſe, where they were received with every mark of diſtinction. Wine was preſented them in a cup, which they were not able to refuſe from the beautiful hands that offered it. Is it not very excuſable in celeſtial beings to become mortal for the ſake of a fine woman? They taſted this liquor, which appeared to them to be delicious, and they drank too much of it; ſo that becoming heated, and even intoxicated, they wiſhed to repay their charming hoſteſs for her kindneſs by certain marks of attachment which are in general more uſed by lovers than by huſbands. This woman, being chaſte and faithful, found herſelf much embarraſſed; and to get out of this dilemma required a conſiderable degree of addreſs. Under a pretence of curioſity, ſhe aſked the two celeſtial meſſengers what words they made uſe of to procure a return to heaven. One weakneſs conducts to another, when any deſirable object is in view. The angels diſcloſed their important ſecret; and the woman, inſtantly profiting by it, aſcended to the throne of the Eternal, where in a ſuppliant tone ſhe expoſed her complaint, which was heard with juſtice. The Father of the univerſe did even more. This pure ſoul became a radiant ſtar; and the prevaricating

cating angels, tied by the feet with large chains, were precipitated into a well called Babil. The Mahometans believe that the Supreme Being will not change the ſeverity of their puniſhment till the day of judgment.

This ſingular hiſtory is known only to the learned, and the doctors of the Mahometan religion. If any of the Mahometans are aſked, and eſpecially thoſe who are ignorant, whence aroſe that prohibition from drinking wine, they will ſay that Mahomet, one day paſſing through a village, obſerved that the inhabitants were celebrating ſome feſtival with great joy. Having found that a wedding and wine were the cauſes of their mirth, the prophet in his wiſdom judged that pleaſure is the ſoul of life. He conceived therefore a great fondneſs for that beneficent liquor, which enchants the ſenſes by making us forget our miſeries. But paſſing next morning through the ſame place, he ſaw the earth drenched with human blood; and he ſoon learned that the gueſts, become mad by exceſs of wine, had attacked each other in a moſt cruel manner; that ſome of them had been killed; and that the greater part were covered with wounds. Mahomet, like a wiſe man, now changed his opinion; and would have nothing to do with a pleaſure, the end of which is ſo bitter and deſtructive.

He conſequently adviſed his followers to renounce wine entirely.

The chief of Geddin, whoſe repaſt I have deſcribed, wiſhed in his turn to ſee me at table. As I knew that the Arabs are highly gratified when ſtrangers adopt their cuſtoms, I readily did ſo, and even abſtained from wine in order to pleaſe them. I had afterwards reaſon to applaud myſelf for this deference; which gained me his good graces, as he permitted me to inſpect every thing

around his caſtle, and was ſo polite as to ſend a party of his lords to accompany me.

The following morning I took a view of the caſtle of Geddin, which is partly built on the ruins of the ancient fortreſs of Dindin, poſſeſſed formerly by the Knights of the Teutonic Order. In the neighbourhood there are a few habitations belonging to Arab Mahometans, who are ſubject to the ſame chief.

Situated on the borders of Mount Sharon, towards the eaſt, this cidatel enjoys an advantageous expoſure, as it commands a view of various hills; of the plains of Acre, equally fertile and agreeable; and of a large extent of ſea.

Mount Sharon, of which I ſhall give a ſhort account, belonged to the tribe of Aſher.

The chief ordered ten or twelve perſons of his court to conduct me into his garden, called Geddin. It ſtands at the diſtance of ſix miles from the caſtle; and the road to it is ſteep and extremely bad; but it has a row of trees on each ſide, that afford an agreeable ſhade. This garden extends ſeveral miles in a ſpacious valley abounding with excellent fruits, ſuch as olives, almonds, peaches, apricots, and figs. A number of ſtreams that fall from the mountains traverſe it, and water the cotton plants, which thrive well in this fertile ſoil. In this delightful ſpot, one finds at certain diſtances ſeveral beautiful reſervoirs of pure water, on which the Arabs ſet a high value. A well-choſen collation was prepared for me under ſome ſhady trees, on the banks of a ſmall rivulet, which ſtill added to the pleaſure I enjoyed from my repaſt. After we had refreſhed ourſelves, we returned to the caſtle of Geddin, where I thanked my generous hoſt for his liberality and attention.

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I took leave of him the ſame day, about four hours before ſun-ſet; and not without ſome regret, as may be eaſily imagined. He ſeemed to be a good deal affected by my departure; and gave me letters of recommendation to his principal ſecretary at Terſchia, a village diſtant about ſix miles from Geddin, where I ſlept. A kind of bower, covered with the branches of trees, was conſtructed for me in the open air, in order that I might repoſe more commodiouſly, becauſe it was then not poſſible to inhabit the houſes on account of the exceſſive heat. This village, it is true, is ſituated on Mount Sharon; but ſome ſmall eminences that ſurround it obſtruct the circulation of the air, and render it very diſagreeable in ſummer.

It abounds with water; which adds greatly to the fertility of its cotton plants, its fruit-trees, and above all its tobacco, which is however not cultivated with ſo much care as it ought. If the inhabitants paid as much attention to this production as thoſe of Gibelet, it might be brought to ſtill greater perfection.

I ſhall ſay nothing of a hamlet ſituated at the diſtance of an hundred paces farther, as it contains little remarkable but an ancient church, in which the Catholic Greeks ſometimes perform divine ſervice.

Six leagues from this place is a very narrow valley, called Kerein. This valley is watered by ſeveral ſtreams that fall from the ſummit of Mount Sharon, and which are received into reſervoirs highly worthy of notice. They are well diſpoſed, and conſtructed in the form of towers. In proportion as they become filled, the water runs off by different channels, which put in motion a certain number of mills; and being again united in

baſons like the former, they are again divided for the ſame purpoſe.

On deſcending into this valley, which inclines towards the weſt, you find ſeveral ancient edifices that appear to have been employed as mills; but at preſent they are left expoſed to all the injuries of the weather.

The water which flows through all theſe different channels, being united in the middle of the valley, forms a ſmall river, which abounds with a variety of fiſh. Its ſtream, however, which does not extent far, ſoon becomes weak, and loſes itſelf among the gardens and fields of the plain of Acre, till it reaches the ſea, where all its ſcattered branches are collected.

The neighbouring hills are covered with foreſts, under the cool ſhade of which one may walk in beautiful avenues of plane trees, that announce their antiquity by their ſize. The abundant ſtreams which water this place, contribute as much as its ſhady woods to render it delightful.

Advancing the ſpace of four miles, I was aſtoniſhed to obſerve, on my right hand, a large church built in the Gothic taſte, but elegant and noble: near its walls there is an edifice, which appeared to me to have belonged to the miniſters who performed divine ſervice in it. Both theſe buildings ſerve at preſent as a place of ſhelter for the flocks which frequent the ſurrounding paſtures.

On a neighbouring eminence I perceived the famous caſtle of Montfort, which belonged to the ancient Teutonic Knights. The road to it is ſo ſteep and rugged, that I could not have climbed to it without the aſſiſtance of the trees and buſhes with which the mount is covered.

Nothing remains of it but heaps of ſtones, demoliſhed habitations, and ſome conſiderable ruins.

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I do not know whether this monument was not anterior to the Teutonic order: at leaſt I was tempted to believe ſo from its marble columns, which bear the marks of the higheſt antiquity. But what aſtoniſhed me very much was, to ſee upon this eminence a prodigious quantity of materials, which, on account of the ſteepneſs and narrowneſs of the road, muſt have been tranſported thither with the utmoſt difficulty; or elſe the road ſince that period muſt have been greatly broken and damaged by the outrages of time.

I could almoſt venture to ſay, that the paſſage to this caſtle was by means of a draw-bridge, ſupported on one ſide by the top of a mountain, which ſtands oppoſite to the ſouthern part of the building. A very commodious path may be ſeen on it, which ſuggeſted this idea. If people followed its direction, they would fall into that deep hollow, by which the two ſummits are ſeparated.

The Arabs call this fortreſs of Montfort, the *Enchanted Caſtle*; and they told me that, in the interior part of the church, which is ſituated at the bottom of the mountain, there was a ſubterranean paſſage that conducted to the higheſt part of the edifice. To be convinced of the truth, I took a view of it; but I found it almoſt entirely filled up by the falling in of the earth.

Deſcending from Sharon, and croſſing the plain of Acre towards the weſt, you meet with the remains of ſeveral places which, by their remarkable ruins, ſeem to have been of great antiquity. Amongſt the number is the municipality of Bedar, which Baldwin I. king of Jeruſalem ceded to the biſhop of Bethlehem, as we are told by William of Tyre in his Hiſtory of the Holy War.

Having croſſed this plain from eaſt to weſt, for about the ſpace of ſix miles, you arrive at Zib, on the borders of the ſea. Amidſt the ruins which aſſert

aſſert the antiquity of this ancient city, may be ſeen a fortreſs of more recent date, defended by a ſmall party of ſoldiers.

This Zib, known in the ſacred Scriptures under the names of Achſhaph and Achzibe, ſaw its king defeated by Joſhua under its walls. The diſtance from this place to the gates of Acre is reckoned to be nine miles.

CHAP. XXXVII.

JOURNEY FROM ACRE TO THE CITY OF NAZARETH IN GALILEE.

THE peaceful government of Daher, and his vigilance in expelling the Arabs from thoſe diſtricts that are ſubject to him, have rendered all the roads to Galilee ſafe for the traveller. Being perſuaded that I ſhould run no riſk, I conceived a ſtrong deſire of viſiting the moſt celebrated places in that province.

Having enquired in what manner I could gratify this deſire, I was informed that one guide would be ſufficient for me during the journey; but I was ſo fortunate as to meet with very agreeable people who intended to travel the ſame way.

Quitting Acre by the gate of Nazareth, and advancing a little towards the eaſt, you find the ruins of a great many edifices, upon a pretty extenſive mount, raiſed by the Ottoman troops to ſerve them as a kind of fortification during the laſt

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ſiege of the city. Traverſing this very fertile plain, you arrive at a ſmall hill called Telkiſſan, where there was formerly a village of the ſame name. In the neighbourhood are ſeen Miar and Damun, the extremities of which reach two narrow but delightful valleys, ornamented with groves and wild ſhrubs. The peaſants who live in the hamlets around, enjoy a moſt pleaſant ſituation. On the right ſtands the caſtle of Abelin, on a beautiful eminence; and a town cloſe to it, which is governed by Joſeph Omar, brother to the chief of Acre.

A heap of ruins found here gives the traveller reaſon to conjecture that it muſt have been the ancient Zabulon, ſacked and burnt by Ceſtius the Roman general. The writers of that period inveigh bitterly againſt the maſters of the world, whoſe fury did not ſpare even this city, the rival of Tyre and Sidon both in the extent and magnificence of its buildings.

It was afterwards the ſeat of a biſhop, who came to the council of Nicea in 325.

The neareſt valley, two miles in breadth and ſixteen in length, which is well cultivated, and abounds with productions of all kinds, is called by its name. It contains the villages of Benedie and Tabul.

Near this there is a beautiful fountain, which has alſo the name of Zabulon. My appetite had need of a poetical imagination, to create an illuſion in the miſerable and wretched inn found on the banks of this limpid ſtream. Unluckily I am not a poet, and of courſe I made a very bad ſupper. The diſtance from this fountain to the city of Nazareth is reckoned to be ſix miles; and the journey from the gates of Acre may be performed in the ſpace of ſeven hours.

CHAP.

CHAP. XXXVIII.

OF THE CITY OF NAZARETH AND ITS ENVIRONS.

NAZARETH, a city of Galilee, ſo famous among the Chriſtians, is ſituated in longitude 35° 23″ eaſt, and latitude 30° 30″ north.

It held the third rank among the metropolitan cities dependent on the patriarch of Jeruſalem.

The Hebrews continued to inhabit it in the time of the Romans, till the reign of Conſtantſtine; and after that epoch it paſſed alternatively from the Chriſtians to the Saracens. At preſent it forms part of the domains of the chief of Acre.

This ancient city, deſtroyed by fanaticiſm, was, after its ravages, nothing but a miſerable hamlet, conſiſting of a few Arab huts.

In the beginning of the laſt century it was imagined that it would revive from its ruins, under the protection of Faccardin, prince or emir of the Druſes, who permitted the *monks of the Obſervance* to erect a monaſtery in it.

The weakneſs however of that emir, whoſe death was faſt approaching, gave the Turks an opportunity of recovering Nazareth; and beſides enduring the tyranny of the Ottomans, it ſuffered a great deal alſo from the incurſions of the Arabs.

When it fell into the hands of Daher Omar, it was ſuffered to recover a little of its former tranquillity. That prince, who had philoſophy enough

to

to riſe above the prejudices of religion, and ſufficient abilities to enable him to diſcover, on the firſt view, the moral and phyſical ſituation of places, thought it a matter of ſome importance to raiſe Nazareth from its ſtate of humiliation. After delivering it from the incurſions of the Arabs, he endeavoured to invite inhabitants to it; and to accompliſh this deſign, he often paid it a viſit; and, in preference to all the other cities in Galilee, lived in it ſeveral months of the year, taking care to adminiſter juſtice with as much ſpeed and impartiality as poſſible.

His policy rightly foreſaw, that the affection which the Chriſtians had for Nazareth would draw thither a great number of them. On this account, he received them with open arms; and, for their convenience, enlarged ſuch of the houſes as were too ſmall and confined. In ſhort, the liberty which he eſtabliſhed there appeared, in ſome meaſure, to change the ſtones of this mountain, naturally barren, into men.

Having accompliſhed his wiſhes, Daher gave over living conſtantly in the city. The palace he built there is now only a ſummer reſidence, to which he comes to recreate himſelf for two or three months in the year.

He permits the fathers of the Holy Land to receive the taxes and duties that are paid both by the city and particular companies. Theſe good monks afterwards tranſmit to him the whole amount, with the addition of a ſmall ſum which they pay him by way of rent.

The houſes here are built of beautiful ſtone; and the ſtreet which appeared to me moſt worthy of notice, was that which runs through the city from the weſt towards the ſouth.

In the eaſtern part there is a very beautiful church, dedicated to the Virgin, which was formerly

merly deſtroyed by the Saracens, and rebuilt by the zeal of the Cenobites. Before I entered it, I ſtopped ſome time to view a ſmall ſquare, which forms no inconſiderable embelliſhment to the façade of this temple. It may be plainly perceived, that it is built in a barbarous ſtate; but it has ſome merit, and ſhews that the architect was not deſtitute of true genius.

The church conſiſts of three naves, divided by two rows of ſtone pilaſters. That in the middle contains the principal altar, to which you aſcend by two magnificent ſtair-caſes, much admired for their iron baluſtrades, formed with great ſkill by one of the monks belonging to the convent. Under this altar there is a remarkable grotto, called the chapel of the Annunciation.

You deſcend to it by ſteps of beautiful marble, which are cut with much taſte. It was in this place, as is ſaid, that the venerable angel appeared to the Virgin, and brought her the orders of Heaven.

Two beautiful columns of oriental granite ſtrike the eye of the obſerver in the entrance. They appear to have been conſtructed both to ſupport and ornament the grotto. The baſe of one of them is ſo much broken, that it would have fallen to pieces before this time, had it not been fixed by means of iron work to the roof. As the iron work however cannot be perceived on the outſide, the people imagine that it is ſupported by a continual miracle.

The altar of this ſubterranean chapel is extremely elegant; and the different kinds of marble with which it is ornamented, receive an additional luſtre from the combined light of ſeveral ſilver lamps preſented by Chriſtian princes.

On ſolemn feſtivals, the walls and the pilaſters are ornamented with various pieces of tapeſtry,

on

on which are repreſented the myſteries of the Virgin—a ſuperb preſent from the houſe of Auſtria.

I afterwards went to viſit the whole convent, with all its dependencies. Being large and ſpacious, it has a greater reſemblance to a fortreſs than a monaſtic habitation, on account of the height and ſtrength of its walls. The gate is of iron, and would reſiſt the efforts of many hammers. It was a happy thing for theſe good fathers, that they were thus ſecured againſt the incurſions of the Arabs, who more than once endeavoured to penetrate into their retreat. I may add, that this religious houſe is a kind of city, in which may be found all the neceſſaries of life.

There are generally only twelve or fifteen monks belonging to this convent: but a conſiderable number of pilgrims and travellers frequent it at all times, and are received with the moſt generous hoſpitality. Two of theſe fathers, well acquainted with the Arabic language, perform divine ſervice to the catholics of the city. Two others are entruſted with the education of the youth, whom they inſtruct in the Italian language; ſo that it is become familiar to the inhabitants of Nazareth. That natural attachment which people have to their native country, was awakened in my heart when I heard my own tongue ſpoken. I entertained a greater affection for the good fathers who taught it; and I imagined for a few moments, that I was in the midſt of my friends and countrymen. The open and affable manner in which they received me, ſtill added to the pleaſure ariſing from this agreeable idea.

I ſhall not ſpeak of the dreſs of the Nazarenes, as it is much the ſame as that of the Arabs, which I have deſcribed. The veſtments of the women being however different, I ſhall give a ſhort account of them.

They

They wear a Turkiſh robe, the ſleeves of which are ſo wide and long, that they abſolutely ſweep the ground; and what makes them appear ſtill more fantaſtical is, the mixture of white and red bands of which they are compoſed.

A robe entirely white, more gaudy colours in the ſleeves, and a coarſe kind of embroidery, diſtinguiſh the married from the unmarried women. Over this firſt veſtment they wear another of the ſame kind of ſtuff, which they bind round their middle with a broad leather girdle. The form of the ſleeves is the ſame as that of the former. They generally go without ſhoes, and only very few of them uſe ſlippers.

They cover their heads with a kind of flat bonnet, ſurrounded by ſeveral folds of Turkiſh cloth, and long pieces of red ſilk, which entirely conceal their foreheads. It is tied behind with two lappets, one of which falls over the ſhoulders, whilſt the other ſerves as a veil to cover the mouth and the chin.

This manner of dreſſing, ridiculous enough in appearance, is nevertheleſs attended with advantages. By concealing from the eye almoſt the whole body, it prevents beauty, which always loſes by being obſerved too near, from becoming familiar; it makes the men imagine graces and attractions in thoſe who really have none; and it tends to preſerve that reſpect which the males ought to entertain for a weak ſex, whoſe modeſty is their ſureſt and only invincible defence.

The Mahometans have no moſques at Nazareth, though it is ſubject to a prince who follows their religion.

Daher Omar, whom intereſt induced to favour the Chriſtians, would not permit a muphti to reſide in this city; and to give a ſtill greater proof of his attachment to their religion, he entruſted the

the ſovereignty of the country to the principal of the convent, whom he did not diſdain to ſtyle a chief.

In the weſtern part of the city there is a Chriſtian church built, as is ſaid, on the ſite of the ancient ſynagogue where Jeſus Chriſt ſhewed the Jews the accompliſhment of the prophecies in his perſon. This place ſerved a long time as a ſhelter for flocks; but at preſent it is in good repair.

In the neighbourhood may be ſeen a fountain of excellent water, which is, however, eſteemed by the people on another account. They conjecture, that it was contiguous to the habitation of the Virgin, and that it was uſed by her. The idea, in their minds, adds greatly to the quality of the water.

Some diſtance thence may be ſeen a large ſtone of a round form, called Chriſt's table. It is pretended that he came hither more than once with his diſciples to eat. The inhabitants of Nazareth pay it a kind of worſhip, by burning perfumes and incenſe around it.

At the diſtance of a mile from the city, on the ſouthern ſide, there is a mountain which the Arabs call Sein, and the Nazarenes *the Mountain of the Precipice*; becauſe the Jews wiſhed to precipitate the Meſſiah from it. On its top is found a ſmall grotto cut out in the rock, in the form of a tabernacle, to recal to the memory of men the miraculous power manifeſted by the Son of God in eſcaping from the hands of the impious.

The pencil of theſe barbarous countries attempted alſo to preſerve the remembrance of the ſame thing in this ſequeſtered ſanctuary: but the talents of the artiſt were not equal to his intention; and I am of opinion, that he ought to have written at the bottom of his piece what it was meant to repreſent,

repreſent, in the ſame manner as the European painter who painted a cock.

There was formerly upon this mountain a celebrated monaſtery, which is now deſtroyed by the hand of time. Some ciſterns, half in ruins, are the only proofs of its ancient exiſtence.

Oppoſite to this ſtands another mountain, which is ſeparated from it by a rivulet, and diſtant about a gunſhot. This ſtream is ſo much ſwelled by the winter rain, that it inundates all the neighbourhood, and even part of the plains of Galilee.

Three miles from Nazareth, between the ſouth and the weſt, ſtood the ancient city of Saffe, Jafe, or Saffre, of the tribe of Zabulon. Nothing now remains of it but a few ſhapeleſs ſtones, which are not worthy the attention of the traveller.

Proceeding a little farther, I obſerved a delightful eminence abounding with productions of every kind. I advanced towards it with great eagerneſs, and aſcended it amidſt the thick ſhade formed by the vines, with which its beautiful ſides are covered. The grapes were ripe, and ſeemed to invite the hand to pluck them; which was a very fortunate circumſtance, as I was extremely thirſty. On this happy ſpot there is a ſmall village, with a rural altar, to which the fathers of Nazareth come to celebrate the feſtival of the apoſtles. Their piety, doubtleſs, could do nothing better than dedicate a temple to the Author of Nature in a place which he has ſupplied with every thing uſeful or agreeable.

CHAP.

CHAP. XXXIX.

JOURNEY FROM NAZARETH TO THE CITIES OF CANA AND TIBERIAS.

AFTER traverſing ſeveral plains and hills on the north of Nazareth, you arrive at Cana in Galilee, otherwiſe called Cana Minor.

This city, ſo well known by the famous miracle of water changed into wine, is at preſent only a very paltry village. I was even ſurpriſed at the ſmall number of inhabitants whom I found in it, eſpecially when I ſaw the fertility of the neighbouring fields, which were covered with wheat and barley. This place, like the reſt of Galilee, is ſubject to Daher Omar, who ſends hither, as governors under him, ſeveral agas, or Arab lords.

I was very kindly received here by a poor catholic Greek prieſt, whoſe whole fortune was a ſmall cottage. He informed me, that the principal part of the inhabitants of this village conſiſted of various ſects, who were his countrymen, and that the remainder were Mahometan Arabs. Having conducted me to a heap of ruins, he pretended that theſe formerly had been the hall in which the marriage feſtival was celebrated. I did not wiſh to contradict his idea; but I plainly perceived that the remains of this edifice ſhewed ſomething like the form of a church. Nicephorus gives an account of it, and ſays that it was built by St. Helen.

It

It became afterwards a Mahometan moſque, till an earthquake occaſioned univerſal devaſtation in theſe eaſtern countries; when, being demoliſhed, it was abandoned to the injuries of the weather. It appeared to me, by the baſes of ſome of its columns, that it muſt have once been very beautiful. The good fathers already mentioned come hither now and then to perform maſs.

On leaving Cana you meet with different villages, ſuch as Traan, Kan-Loup, and others, inhabited by Chriſtians and Mahometans. I ſhall not detain the reader with an account of them, becauſe they contain nothing remarkable.

All the places to the diſtance of eight miles are called by the names of different events relating to the hiſtory of Jeſus Chriſt. Here you find *the Field of Corn*; in another place, that of *the Multiplication of Bread*; a little farther, *the Mountain of Beatitudes*; and, on another ſide, *our Saviour's Table*.

At length you arrive at Bethulia, at preſent Saffet. This city, which in 1759 ſaw almoſt all its inhabitants ſwallowed up in the bowels of the earth, has been repeopled ſince that fatal period. All its citizens are Hebrews; or at leaſt it contains very few catholics. It is governed by one of Daher's ſons, under the inſpection of his father.

You then return to the plain, in order to aſcend a mountain, at the foot of which is the city of Tiberias. The neighbourhood of this place is very badly cultivated, and abounds with wild animals, both birds and quadrupeds: among the latter there are a great many antelopes, which are a ſpecies of ſmall goats.

The city of Tiberias was one of the moſt conſiderable in Decapolis. It was built by Herod-

Antipa,

Antipa, tetrarch of Galilee, who named it Tiberias in honour of Tiberius Auguſtus.

Situated towards the ſouthern part of the lake of Genezareth, it extended its ancient walls for three miles towards the ſouth, and in breadth occupied all that ſpace which lies between the ſame lake and the mountains.

This city ſubmitted to Veſpaſian, and received among its inhabitants all the Jews who had eſcaped the deſtruction of Jeruſalem.

The Chriſtians ſeized it in 1100, under Godfrey of Bouillon; but they loſt it in 1186, by the treachery of Raymond III. count of Thouloufe.

It was the ſeat of a biſhop ſuffragan to that of Nazareth, as long as the kings of Jeruſalem were maſters of it.

At preſent it is much leſs than formerly; being no more than a mile in circumference. It is of a ſquare form; and I was told that its walls were conſtructed by a Hebrew woman.

It has two gates; one of which looks towards the weſt, and the other towards the ſouth. The latter is the ſmalleſt, and the only one uſually open.

The external appearance of this city gives riſe to the moſt gloomy and melancholy ideas. Had not the ſerenity of the ſky rendered it almoſt impoſſible for me to be deceived, I ſhould have imagined, when I entered it, that I was deſcending to the habitation of the dead, as its walls were built of brown iron coloured ſtones, like thoſe which the poets ſay compoſe the palace of Pluto.

This diſmal idea is ſtill more increaſed in the interior part, where nothing is to be obſerved but miſery and deſolation. On one ſide you ſee ruins half buried in the earth; and on the other, ſome ſhattered edifices converted into a kind of huts. About a hundred ſhadows, who I was told were

the inhabitants of the place, flock with great eagerneſs around the traveller, whom they ſurvey with an air of aſtoniſhment that is little calculated to inſpire him with confidence.

Before the year 1759 this city was better inhabited, and made a leſs melancholy appearance. It contained ſome very beautiful edifices and ancient churches worthy of attention. The chief Selobi, Daher's ſon, had erected here a vaſt palace in which he reſided. But all theſe ornaments, the work of a long ſeries of years, diſappeared in a very ſhort ſpace of time.

To the weſt of this city, on the borders of the lake, is a large church, which eſcaped the ravage occaſioned by the earthquake. It was afterwards long abandoned to the flocks which took ſhelter in it; but the Chriſtians had the courage to repair it, when Daher invited them to come and inhabit the ruins of Tiberias.

This religious place ſerves as an hoſpital for ſtrangers, who are received in it in a very generous manner.

When the chief of Acre extended his victorious arms over this province, he took Tiberias without difficulty, and converted it into a ſtrong hold for his troops; by which means he was enabled to watch the motions of the baſhaw of Damaſcus.

This Turkiſh governor came and beſieged it with eighty thouſand men; but Daher's fortune and his own inexperience obliged him, after uſing every effort for eight months, to abandon an eaſy enterpriſe, which would not have retarded the march of an European army.

Without the city, on the northern ſide, ariſe the ruins of a citadel which muſt have been impregnable. Situated on the ſummit of a mountain, from which it commanded the city, it prevented the enemy from approaching that advantageous and

and important poſt; and a ſingle ſtone of it had not been injured by time, when it was involved in the common ruin occaſioned by the earthquake already mentioned.

The ſea of Tiberias had different denominations at different periods. Sometimes it was called the ſea of Galilee, and ſometimes the lake of Genezareth; a name which was given it from a city built between Bethſaida and Capernaum, belonging to the tribe of Naphthali.

The mild and delightful water of this lake, which is uſed by the inhabitants of Tiberias, flows from the ſources of the Jor and the Dan, at the bottom of the Anti-Libanus, where ſtood Paneades, called likewiſe Cæſarea. This lake is confounded afterwards with the river Jordan, and both fall into the Dead Sea. It is ſix miles in breadth from eaſt to weſt, and about eighteen in length from north to ſouth. It is ſometimes ſubject to great commotions, occaſioned by a chain of mountains in the neighbourhood; where the winds meeting with oppoſition, and being driven violently back, eaſily agitate the water, as it is too ſmall in quantity to reſiſt their violence. It is rare to find here any boats or veſſels, becauſe its banks are barren and uncultivated. I was told that none had been ſeen for the ſpace of thirty years.

Several celebrated cities exiſted formerly on this coaſt; ſuch as Capernaum, Bethſaida, Bethſan, Gadara, Tarichea, and Corazin, of which nothing remains but ſhapeleſs ruins.

This ſea of Galilee is an object of veneration among the neighbouring Chriſtians, as being much frequented by the apoſtles, who often caſt their neſts into it when they were only ſimple fiſhermen.

At the diſtance of a mile from Tiberias, on the north, there was formerly a town celebrated by

the victories of Veſpaſian, and of which ſome veſtiges may be ſtill ſeen.

This town was called Ammaus, which ſignifies the Bath, on account of its hot ſprings. I was aſſured that they were endowed with the virtue of curing ſeveral diſeaſes.

The water iſſues in great abundance from the bottom of a mountain near the ſea of Galilee, and is ſo hot, that it is not poſſible to take a ſmall ſtone from it with the hand. At ſome diſtance from their ſource theſe ſprings fill a ſmall reſervoir, which has been conſtructed and divided into baths. The Arabs make continual uſe of them, as they conſider bathing highly ſerviceable to their health. Theſe waters afterwards reſume their courſe, and diſcharge themſelves into the lake of Tiberias.

It is probable that there were formerly in this place ſeveral commodious edifices, frequented by the inhabitants of the neighbouring cities: but nothing is ſeen at preſent except a miſerable hut, ſcarcely capable of defending a perſon from the injuries of the air; and this even would not have been erected, had not the chief of Tiberias been compelled, on account of ſome indiſpoſition, to come hither for the benefit of bathing. Since that period, every traveller who paſſes this way may ſtop here and refreſh himſelf without ceremony.

Having taſted ſome of this water, I found it brackiſh and ſulphureous. It exhaled a diſagreeable odour, and left on my tongue a kind of ſediment which had the colour of brick-duſt.

CHAP.

CHAP. XL.

JOURNEY FROM TIBERIAS TO MOUNT TABOR, AND THENCE TO THE CITY OF NAIM.

GOING from Tiberias towards the weſt, you arrive at El-Net-Teſgiar, or the *Place of Merchants*. I was very much ſtruck with the elegance and magnificence of its walls. Incruſted with the moſt beautiful marble, which the hand of art has diſpoſed with much taſte, they announce at a diſtance an enchanted palace, eſpecially when the ſun ſhines upon them. Being ſtill depreſſed by the diſmal and melancholy idea with which Tiberias had inſpired me, I found my ſenſes awakened on a view of El-Net-Teſgiar; I became much nimbler; and, redoubling my pace, I made haſte to enter this happy retreat, which ſeemed to be the abode of induſtrious people. I was not deceived in my expectation. El-Net-Teſgiar is enlivened by a very flouriſhing commerce. A fair is held here every Monday, which is reſorted to by merchants from various countries. It is well furniſhed with cloth, cattle, and proviſions of every kind; and in this reſpect it is, indeed, not inferior to the richeſt markets in Europe.

This place is the rendezvous of the caravans which go to Grand Cairo; and the baſhaw of Damaſcus ſtops here with all his court, in the journey which he makes every year to Jeruſalem.

In the neighbourhood of this fortreſs there is a place called Siub-Juſef, that is to ſay, *Joſeph's Well.*

Well. The inhabitants of the country pretend that this was the pit into which Joſeph was thrown by his brethren, and from which he was afterwards drawn up and ſold to the Egyptian merchants.

Very near to Finchiar ſtands Mount Tabor, at the diſtance of about twelve miles from the city of Tiberias. It requires a full hour to reach its ſummit; to which one may aſcend on horſeback, whatever ſome writers have ſaid to the contrary. This mountain is diſtinguiſhed by different names, ſuch as Itabyrion and Taburium; at preſent it is called, in the Arabian language, Gibel-El-Tor.

The ſituation of Mount Tabor is moſt delightful. Riſing amidſt the plains of Galilee, it exhibits to the enchanted eye a charming variety of proſpects. On one ſide there are lakes, rivers, and a part of the Mediterranean; and on the other a chain of little hills, with ſmall valleys, ſhaded by natural groves, and enriched by the hands of the huſbandman with a great number of uſeful productions. Here you behold an immenſity of plains interſperſed with hamlets, fortreſſes, and heaps of ruins; and there the eye delights to wander over the fields of Jezrael or Mageddon, named by the Arabs Ebn-Aamer, which ſignifies the Field of the Sons of Aamer. A little farther you diſtinguiſh the mountains of Hermon, Gilboa, Samaria, and Arabia the Stony. In ſhort, you experience all thoſe ſenſations which are produced by a mixture and rapid ſucceſſion of rural, gay, gloomy, and majeſtic objects.

It was upon this enchanting mount that the apoſtle Peter ſaid to Chriſt, *It is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias.*

Flavias Joſephus, governor of Galilee, cauſed the ſummit of this mountain, for the ſpace of two miles and a half, to be ſurrounded with walls.

The

The inhabitants of Tabor long braved the power of the Roman armies; but being deprived of water, in conſequence of the great heats, they were forced to ſurrender at diſcretion to Placidus, the general of Veſpaſian.

Several churches were built upon this mountain by St. Helen, who founded here alſo ſome monaſteries.

Of the two moſt remarkable, one was dedicated to Moſes, and inhabited by Cenobites of the order of St. Benedict, who followed the Latin rites: the other was dedicated to the prophet Elias by monks of the order of St. Baſil, attached to the Greek rites.

The kings of Hungary erected here alſo a pretty ſpacious convent for ſome monks belonging to that nation, of the order of St. Paul, the firſt hermit.

Tabor was the ſeat of a biſhop, dependant on the patriarchate of Jeruſalem.

When Godfrey of Bouillon ſeized on this mountain, he repaired the ancient churches, which were beginning to fall into ruins.

Under Baldwin I. in 1113, the Saracen troops retook Tabor; and their ſanguinary fury gained as many victories as there were prieſts and Cenobites.

This mountain again fell into the hands of the Chriſtians; but the catholic ſtandard was not long diſplayed on it. Saladin pulled it down the year following, and deſtroyed all the churches.

The Chriſtians retook it once more in 1253; and their zeal made them rebuild all the ſacred places. At this time Rome being accuſtomed to give away empires, Pope Alexander IV. granted Tabor to the Templars, who fortified it again.

At length, in the courſe of the year 1290, the ſultan of Egypt deſtroyed and laid waſte the buildings of this mountain, which could never be repaired afterwards; ſo that at preſent it is uninhabited.

I have

I have deſcribed the external appearance of Tabor; but I have ſaid nothing of its form and internal extent.

It has a perfect reſemblance to a ſugar-loaf, and is covered with ſmall trees from the top to the bottom. Its ſummit is encloſed by the remains of thoſe ancient walls already mentioned; and within theſe forms a ſmall plain of about two miles in circumference, on which, according to every appearance no buildings were ever erected.

I remarked, that all the houſes appear by their ruins to have been built cloſe to the wall.

Amongſt the ruins of the churches may be diſtinguiſhed three very beautiful tabernacles, which made part of the ancient temple erected by St. Helen in memory of the transfiguration.

In ſeveral places there are ciſterns deſtined for the purpoſe of collecting the rain water, becauſe there are no ſprings on this mountain. Though the plain on the top is very much expoſed to the ſeverity of winter, I found it covered with odoriferous herbs even in the middle of that ſeaſon. Great numbers of flocks and cattle come hither daily to feed on the rich paſtures which abound in place.

A little before my arrival here, a great many curious remains of ancient towers and palaces, which are now thrown down and ſcattered by the tempeſts, were obſerved on Mount Tabor. Brocard gives us an account of them, and adds, that they ſerved as places of ſhelter to lions and other ferocious animals. I indeed perceived in the neighbourhood a great many tigers and wild boars; but I ſaw no lions, and I was told that there were none.

Several religious perſonages viſited this mountain, rendered famous, as I have ſaid, by the miracles of Jeſus Chriſt. It is no leſs frequented at preſent by multitudes of Oriental Chriſtians, with-

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out diſtinction, whether catholics or ſchiſmatics. The fathers of the Holy Land come hither annually to celebrate the transfiguration.

On deſcending from the mountain, you find yourſelf between Saad and Tabur; two ill-peopled villages, built, according to the moſt probable conjectures, upon the ruins of the ancient Tabor. I remarked here the remains of a church, erected in memory of the nine apoſtles who remained in this place when our Saviour aſcended the mountain. Two miles thence is Naim, a city of the tribe of Iſſachar, ſituated at the bottom of Mount Hermon, on the northern ſide. It was near the gates of this city that our Saviour revived the only ſon of a widow, and where he inſpired Mary Magdalen to come and mourn for her ſins at his feet.

Naim at preſent is only a hamlet inhabited by Chriſtians, Mahometans, and Hebrews. The traveller finds no monument here worthy of his curioſity.

The brook Ciſon, of which I have already ſpoken, flows near Naim; and, dividing into two branches not far from the plain of Eſdrelon, runs on one ſide into the lake of Tiberias, and on the other into the Mediterranean ſea.

The valley of Eſdrelon, which is called alſo Mageddon and Jezrael, is twenty miles in length and twelve in breadth. Several memorable events took place in this valley. Siſera, general of the troops of Jabin king of Canaan, was defeated here by the army of Baruch; and Jehu, and Pharaoh king of Egypt, gained here two celebrated victories over Ocozias and Joſias, kings of Iſrael.

In returning from Naim to Nazareth, diſtant eight miles, nothing remarkable is ſeen but the beauty and fertility of the plains, which the eye can hardly be ſatisfied with admiring. Among the companions of my journey was the procurator

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of the Greek church eſtabliſhed at Acre, who was begged at Nazareth to aſſiſt at the marriage ceremony of a young woman of his nation. We all of us took a great pleaſure in accepting this invitation along with him. I had already ſeen ſeveral marriages ſolemnized in Cyprus, according to the cuſtom of the Greeks; but I was extremely deſirous to ſee the ceremonies practiſed here upon this occaſion. The reader will doubtleſs not be diſpleaſed with me for giving him an account of them.

The two parties having agreed to enter into the married ſtate, which is often done before they ſee each other, every thing reſpecting the contract is ſettled in an amicable manner between the families. The evening before the day fixed for performing the ceremony, the parents and relations of the bride aſſemble together, and conduct her to the bath. While ſhe is bathing, they ſing in concert around the place ſome agreeable ſongs reſpecting the felicity and enjoyments of the conjugal union.

When the happy day arrives, all the acquaintances of the bride and bridegroom go in proceſſion to the houſe of the young woman, about noon, in order to proceed thence to the church.

In the mean time the bride, dreſſed out in her beſt attire, ſeats herſelf in the middle of a large hall, where each of the women invited to the ceremony pays her the uſual compliments; which ſhe receives with modeſty, liſping forth a few words by way of anſwer. I wiſhed alſo to pay her mine, and to offer up my vows for her with all that fervor which her natural graces and innocent air ſeemed to deſerve; but the men in this reſpect do not enjoy the ſame liberty here as in Cyprus.

When the time for performing the ceremony arrived, the bride was conducted into another place, where there ſtood an altar.

I muſt here obſerve, that the Greeks appoint at their marriages a godfather and a godmother, whoſe

whoſe buſineſs is to direct the bride and bridegroom in the ceremonies, and to inſtruct them in their reciprocal duties.

Whilſt the prieſt is preparing the things neceſſary for the benediction, the godfather and godmother form the wreaths, compoſed of olive branches interwoven with red ribbands, which are to be put upon the heads of the new married couple. In the mean time the women raiſe their voices all together, to celebrate the approach of mutual happineſs.

The bridegroom and his attendants, all decorated with rich ornaments, advance before the prieſt; and the bride gives him her hand, but according to the Oriental cuſtom. The bride places herſelf on the left ſide, as that is the moſt honourable, and receives the right hand of her intended huſband.

The deacon then pronounces the prayers, which are in turns repeated by the papas, or prieſt; and the auditors every now and then interrupt him with the words *Kyrie-Eleiſon* and *Amen*, perfuming with incenſe ſometimes the huſband and ſometimes the wife.

During this interval the garlands are bleſſed; one of which the godfather holds over the head of the bride, while the godmother holds the other over that of the bridegroom. The nuptial ring being alſo bleſſed, the papas firſt puts it upon the ſmall finger of the right hand of the man, and afterwards upon that of the woman; and this formality muſt be repeated three times.

When this is finiſhed, the new married couple walk round the altar, followed by their fathers, while the prieſts thunder forth ſpiritual ſongs, and the two families throw handfuls of corn into the air. This indicates the proſperity and abundance which they wiſh to them and their deſcendants.

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The papas afterwards preſents the huſband with a bit of bread dipped in wine, which they eat together; and having emptied the cup they throw it on the ground, in order to break it. This is the laſt ceremony practiſed in the church.

When they return home, the new-married woman dances once with her huſband, but never with any one elſe. A ball is then commenced by the gueſts, who are entertained with coffee, Cyprus wine, cordials, and ſweetmeats. When the hour arrives for leaving the new married couple by themſelves, every body retires, and care is taken not to interrupt a tête-à-tête ſo well employed. It is a general cuſtom, in all the countries of the Levant, to expoſe, the morning after the union, the marks and proofs of conſummation, which the parents and intimate friends of the new-married couple never fail to inſpect. Theſe ſimple and credulous people are fully perſuaded, that it is poſſible to diſtinguiſh by theſe marks whether the woman was really a virgin.

I ſhall here add, that prieſts may marry when they have received deacon's orders, to which they are not admitted before the age of thirty. Their ſpouſes take the name of *papàdies*, which means prieſteſſes, or the wives of prieſts; but if the latter die, they are not allowed to enter into the married ſtate a ſecond time.

CHAP.

CHAP. XLI.

JOURNEY FROM NAZARETH TO SAFFURE AND SCIEFAMER, AND THENCE TO ACRE.

DEPARTING from Nazareth on the northern ſide, and turning afterwards to the weſt, you arrive at a plain in which there is a ſmall mountain.

Here you find a village called Saffure, which was formerly the city of Sepphoris, the firſt of all thoſe of Galilee in the tribe of Zabulon. It was called at different times Saffure and Diocefarea.

It was only a citadel in the time of Gabinius the Roman general.

Antigonus, the ſon of Ariſtobulus, rendered himſelf maſter of it; but he was expelled by Herod the great, ſon of Antipater.

Some years after, one Judas came and eſtabliſhed himſelf in it with a troop of banditti whom he commanded.

It was again ſubjected to the power of the Romans by the arms of Varo, who reduced it to aſhes, and carried away all its inhabitants in order to make them ſlaves.

Herod-Antipa rebuilt it, and fortified it with entrenchments, which rendered it one of the moſt important places in Galilee.

Ceſtius Gallus, the governor of Syria, ſent Ceſenius before its walls to chaſtiſe the rebellious Hebrews, who terrified on his approach went out to meet him, and to implore mercy.

This city was no leſs intimidated by the victories of Veſpaſian, and opened its gates to him, begging him

him to leave a garriſon in it of ſix thouſand foot and a thouſand horſe.

Theſe are all the accounts I was able to collect reſpecting this ancient city, which was deſtroyed and ſacked in 1339 by the fury of its own inhabitants, who took up arms againſt each other.

The ruins ſtill to be ſeen in Saffure evidently announce the exiſtence of a large city. I conjectured, from ſome remains of its walls, that it might have belonged to the Latin Chriſtians when they reigned in theſe countries. At leaſt no monument of higher antiquity is to be found.

In the eaſtern part may be ſeen the ruins of a church, which muſt have been extenſive and magnificent. As long as it was entire, the Mahometans uſed it as a moſque; but they afterwards abandoned it to the Chriſtians, who dedicated it to St. Anne.

I remarked in the neighbourhood marble chapiters and pieces of fluted columns of the Corinthian order, which were undoubtedly the remains of ſome ancient palace.

Saffure, as I have already ſaid, is now only a village, ſubject to Daher, inhabited by Arabs and a ſmall number of Chriſtians.

On departing from this place, I turned aſide from the uſual route, which conducts to St. John of Acre. Being deſirous to ſurvey the country, I took great delight in traverſing the fields; where I ſaw abundance of corn, barley, and cotton, which were well cultivated by the peaſants.

After I had traverſed ſeveral plains, and aſcended to the top of different little hills covered with olives, I arrived at the village of Sciefamer, ſituated upon a ſmall mountain to the weſt of the city of Acre, from which I judged that it was not above twelve miles diſtant.

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Several ruinous edifices induced me to believe, that this village was formerly a place of conſiderable note.

It is very populous, and its inhabitants for the moſt part are Greek catholics. Daher Omar farms out the revenues, or taxes, of it to a perſon deſcended from one of the principal Chriſtian families, to whom he gives the title of Schiek.

The cotton of Sciefamer is conſidered as the beſt of the province, and is ſold amongſt the merchants of the city of Acre.

On deſcending from this hill I entered a beautiful plain, which ſtretches as far as the ſea. In my way I examined the marſh of Cendevia, from which the river Belus takes its ſource, and afterwards returned to Acre.

At this moment, when reviſing my travels, my imagination carries me back to Galilee, a province delightful by its fine ſituation; by the fertility of its ſoil, the ſprings and rivers that water it, and the avenues of wild trees by which it is ſhaded. On beholding the verdure of its meads and its groves, always freſh and always animated even in the middle of winter, one would be induced to believe that this enchanting country enjoys an eternal ſpring.

It would be more proper than any other part of the world for becoming the ſeat of the ſciences, of the arts, and of the muſes. The antiquary and the poet would be here gratified; becauſe the former would have abundance of ruins to ſtudy, and the latter would find flowers to cull at every ſeaſon of the year.

CHAP.

CHAP. XLII.

JOURNEY TO TYRE.

BEFORE I returned to Tuſcany, I was deſirous of viſiting the ſacred places of Jeruſalem, and of viewing in my way ſome more of the cities of Syria and Paleſtine.

I embarked therefore on board a ſhow that was bound for Tyre, at which we arrived after a ſhort voyage of three days.

Before I ſpeak of this place, I think it proper to inform the reader, that all the commercial cities on the coaſts of the Levant, and particularly on thoſe of Syria, are called *Echelles* *, which ſignifies a place convenient for the landing of merchandize. This name of *Echelles* is given them from real ladders made in the form of a bridge, which are uſed for facilitating an approach to the land.

Tyre, a city of Aſia, on the coaſt of Syria, is ſituated under the fifty-fourth degree of eaſt longitude, and the thirty-ſecond of north latitude. It was comprehended in the diſtrict of the tribe of Aſher, though the Iſraelites were never completely maſters of it. According to Ezekiel, it was at the ſame time one of the moſt celebrated cities of Phœnicia; as we find in the deſcription which he has given of its grandeur and riches.

There were two cities of Tyre, the oldeſt of which was called *Palætyrus*, and the other ſimply

* *Echelle*, in French, ſignifies properly a ladder. T.

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the city of Tyre: the former was ſituated on the continent, and the other in an iſland.

The Tyre of which Joſhua ſpeaks muſt have been the ancient city; ſince Joſephus the hiſtorian tells us, in his Jewiſh Antiquities, that the city of Tyre was built two hundred and forty years before the temple of Solomon, conſequently two hundred years before Joſhua. But I am of opinion that the author of the Jewiſh Wars alludes to the renewal or augmentation of the firſt Tyre, as the new was not built in the time of Solomon.

This city, according to Iſaiah, was built by the Sidonians; and on this account it is called the daughter of Sidon.

Juſtin, who thinks it poſterior to Sidon, ſays, however, that it was founded by the Sidonians.

Nebuchadnozor took it and deſtroyed it; but this event gave riſe to a variety of opinions; for it is not known whether the city raiſed by that prince was *Palætyrus*, or the new Tyre. The prophets had foretold its deſtruction and revival; but as Ezekiel had expreſsly announced that the ancient city would never riſe from its ruins, the moſt judicious writers agree in thinking that the total deſtruction of Tyre concerned the firſt, and its revival the ſecond. However this may be, this ſecond Tyre continued to be famous and celebrated by its navigation and commerce.

Syria and Phœnicia had been ſome time under the power of Alexander the Great, when he made preparations for the conqueſt of this place. Built in an iſland, it was ſeparated from the continent by an arm of the ſea half a mile in breadth. The conqueror made ſeveral unſucceſsful attempts to take it: but he at length formed a project worthy of his enterpriſing ſpirit; which was, to fill up the ſtrait, and unite the iſland to the continent. His troops, therefore, began to throw into the ſea

ſtones, trees, and earth; and, having by theſe means ſubdued the waves, raiſed a ſolid mound capable of ſuſtaining machines and warlike engines. But, notwithſtanding the ſucceſs of this bold meaſure, Alexander's project had almoſt miſcarried under the walls of Tyre, which was vigorouſly defended by its inhabitants. He had even begun to abandon the ſiege, when Pythagoras king of Cyprus came and revived his hopes with a numerous ſquadron of ſhips. The city, now attacked on both ſides, was taken in the ſeventh month after it had been beſieged.

From the kings of Syria this city paſſed into the hands of the Romans. Adrian repaired it, and made it the metropolis of the province, of which it was alſo the moſt commercial place.

The emperor Severus rendered it a Roman colony, and granted it the laws of Rome, as a reward for its fidelity and attachment to the republic.

After being in the poſſeſſion of the Romans, it came into that of the Arabs, who kept it for a long time. In 1112 it was beſieged by Baldwin I. ſecond king of Jeruſalem, whom it forced to retire from before its walls.

Baldwin II. took it in 1124, after a ſiege of five months.

Saladin attacked it in 1188, but failed in his enterpriſe.

In 1289 it was obliged to yield to the vigorous efforts of the ſultan of Egypt, againſt whom it held out for three whole months. This barbarous conqueror, accuſtomed to ſport with the moſt ſolemn engagements, reſpected for once the conditions of the treaty entered into on this occaſion. He therefore permitted the Chriſtians to retire to Ptolemais; and the reſt of the citizens, following their example, would not remain amidſt the ruins of a city which they had ſeen flouriſhing. Thus was the

the celebrated Tyre abandoned, never more to riſe from its misfortunes.

We read in the poets, that Cadmus was the ſon of Agenor, king of Tyre. The author of the Eneid tells us, that Eliza, or Dido, was deſcended from Belus, another king of this city; which ſhe quitted in order to avoid the tyranny of the barbarous Pygmalion, who had polluted his hands with the blood of Sichæus her huſband.

We muſt however ſet aſide the opinion of the Muſes, which is almoſt always fabulous. The ſacred ſcriptures reckon amongſt the number of the illuſtrious men of Tyre king Hiram, the friend of David and Solomon, who granted the cedars of Lebanon for building the temple of Jeruſalem.

The young child Abdemon, whoſe early genius ſolved all the problems propoſed by Solomon, was born at Tyre.

Appollonius, the Greek hiſtorian, who lived in the hundred and eightieth Olympiad, was a native of this city.

It was the birth-place of Ulpian, the celebrated lawyer, worthy by his talents of being the tutor and ſecretary of Alexander Severus. Happy had not ambition raiſed him to the firſt rank among the Prætorian guards, who murdered him!

William of Tyre, thus named becauſe he was archbiſhop of it, was born here alſo. Some writers pretend that he was a German; and others ſay that he was a Frenchman; but they are miſtaken. William of Tyre, when a young man, came to ſtudy in the Weſt, it is true; nevertheleſs it is certain that he was a Tyrian. In 1179 he aſſiſted at the council of the Lateran, the acts of which he reviſed. He wrote a Hiſtory of the Holy War, which is much eſteemed on account of its fidelity and exactneſs. When the Chriſtians were perſecuted by the emperors, the city of Tyre ſuffered

more than any other. The victims who fell a ſacrifice there to the fury of fanaticiſm can hardly be numbered. Nothing can be ſaid of the Tyrians that is not already known; for abundance of writers have given us very ſatisfactory accounts of the arts and ſciences which theſe people invented; of the importance they acquired by their navigation and induſtry; and of the extent of their commerce, which was carried on even in countries very little frequented at that time.

To give an idea of the glory of Tyre, it will be ſufficient to mention, that among the number of its colonies it reckoned Thebes, Cadiz, and Carthage, the rival and enemy of the Roman arms.

The Tyrians ſerved under Solomon in the fleet which he cauſed to be conſtructed near Eloth on the ſhores of the Red Sea, and which he ſent to Ophir. Hercules was the principal deity of Tyre, in which a temple was erected to him. The piety of the public had enriched it with curious and valuable preſents, which all became a prey to the avarice of Cæſar. Thoſe who are enemies to their own country will not reſpect the Gods. Cæſar, by committing a ſacrilege, wiſhed to puniſh the Tyrians for their generous hoſpitality to the unhappy ſpouſe of Pompey. Such was the man whom hiſtory repreſents to us as a hero!

This city erected altars alſo to Jupiter Olympus, which Conſtantine the Great cauſed to be deſtroyed with all the monuments of paganiſm.

The celebrated Origen, born in Alexandria in the year 185, died at Tyre in 256. His mauſoleum was ſtill to be ſeen there in the twelfth century.

Two famous councils were held at Tyre; the firſt in 335, when St. Athanaſius was ſtripped of his biſhoprick, and baniſhed from Alexandria; and the other in 448, the reſult of which was to abſolve biſhop Ibas, accuſed of ſupporting the errors of Neſtorius.

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In 518 ſome prelates held a ſynod here, and gave their ſanction to the legal acts of the council of Conſtantinople.

Tyre was the ſeat of an archbiſhop, ſubject to the patriarch of Antioch, and had fourteen ſuffragans dependant on it. Innocent II. afterwards ordered that this church ſhould pay obedience to the patriarch of Jeruſalem; but he reſerved to it, at the ſame time, all the rights which it had enjoyed under the former.

This city is called at preſent Sour, an ancient name formed from the Hebrew Zor, Sor, or Tſor, from which the Greeks derived the word Tyre, and the Romans that of Sarra.

Our ſhip caſt anchor in the harbour lying towards the north of the city, from which it is diſtant about half a mile. It is defended on the weſt by different quickſands, which in ſome meaſure unite it with the city. On the eaſt it is ſecured by the continent; and it may be ſaid that it is equally ſafe and convenient for veſſels of every kind.

Before I landed I obſerved the form of the peninſula, which appeared to me have a great reſemblance to a hatchet, the neck being the iſthmus by which it is connected with the continent. The ancient city occupied almoſt the whole extent of the ground; but Sour is at preſent confined to a very ſmall ſpace. We found great difficulty in getting on ſhore, and were obliged to employ a boat in order to enter the interior port, which I ſhould rather call a wet dock of a circular form.

This entrance was much eaſier when the walls of the city ſubſiſted; and a commodious mouth was found even between the eaſt and the weſt, which was defended only by a large chain: but at preſent, ſince the whole walls have fallen into ruins, the city cannot be approached except by a boat, or ſome other very ſmall veſſel. Large heaps of ſtones have

have tumbled into the water, and have conſequently diminiſhed its depth.

I was not a little ſurpriſed to obſerve amidſt theſe ruins a heap of columns of oriental granite of a red and grey colour, with a prodigious quantity of marble fragments of different kinds. I imagined that theſe were the remains of the ancient walls, which greatly excited my admiration; and in my opinion this city formerly muſt have contained ſome very ſuperb monuments, ſince its walls appeared to have been conſtructed of materials ſo valuable. I was however told that theſe ruins were brought from ſome diſtance, and that they had been thrown into that harbour by the Arabs, to render it inacceſſible to galleys and other veſſels.

Tyre was the ſtrongeſt place of Syria, even in the latter part of the time when it was in the poſſeſſion of the Chriſtians. It had only one gate on the land ſide. Two very ſolid walls defended it towards the ſea; and three others much thicker, with broad deep ditches, ſurrounded it towards the continent. It was likewiſe flanked all round with ſtrong towers and formidable baſtions.

How different at preſent the fate of this famous city from what it was formerly! The fury of war and the outrages of time have ſo deſtroyed the marks of its ancient glory, that the traveller can ſcarcely diſtinguiſh the circumference within which it ſtood. Every thing has diſappeared, even to the foundations of the edifices; or at leaſt the little that remained of them has been employed to conſtruct ſome houſes and a few fortifications, which the Turks erected. A garriſon of ſoldiers is kept here, under the command of a governor who reſides on the ſpot.

You enter Sour by two gates, which are ill built, and, above all, very narrow. One of them oppoſite the fortreſs looks towards the north, and the other

other towards the eaſt: the latter was conſtructed by the chief Hanzer.

On the eaſtern ſide of the city you find ſome remains of the ancient cathedral, which, according to Euſebius, ſurpaſſed in beauty and magnificence all the churches of Phœnicia.

The body of the church was built in the Gothic ſtyle, as well as the two high towers over its aiſles. Some part of the ſtairs is ſtill remaining, which were conſtructed in a winding form.

The interior part was divided into three naves, ſeparated by different rows of pilaſters.

By ſeveral of their chapiters I concluded that they were of the Corinthian order, and conſequently very different from the exterior form of the church.

In the neighbourhood I ſaw, amidſt a heap of marble fragments, ſome other columns which had belonged to this religious edifice. They appeared to me to be of the moſt beautiful oriental granite. On meaſuring them, I found them to be twenty-ſeven feet in length. My attention was principally fixed upon three of them, forming one group; the workmanſhip of which, equally noble and ingenious, rendered them undoubtedly worthy of a better fate. I conjectured, from the inequality in the height of the ground, that there were many more of them lying broken and mutilated in the ſame place.

This church was celebrated for the tomb of the emperor Frederic I. called Barbaroſſa, who died in 1190.

Almeric VI. king of Jeruſalem, married here the princeſs Mary, grand-daughter of Emanuel emperor of Conſtantinople, as we are informed by William of Tyre.

The catholic and ſchiſmatic Greeks have here ſeveral churches.

The

The Mahometans are the only people who have here no places of religious worſhip: but the new chief had reſolved to erect a moſque, which perhaps is ſtill exiſting.

In Sour there is a bazar, or a market pretty well ſupplied with proviſions, ſtuffs, and other neceſſaries; together with a public bath, and an indifferent coffee-houſe.

The cuſtom-houſe is ſituated in that part of the city which is neareſt to the port. It is under the direction of an aga, or Greek lord, who receives the duties impoſed on different kinds of merchandize when exported or imported.

I muſt here obſerve, that the merchants pay nothing to the ſchiek Hanzer on account of thoſe cargoes; which, being deſtined for the port of Sour, do not enter or paſs through the city.

European veſſels bound for Seyd generally touch at Sour, where they land their cargoes, which are afterwards tranſported along the coaſts in ſmall boats.

It would appear to be juſt that the duties here ſhould belong to the chief of this port; but the baſhaw of Seyd pretends that they are due to him, and he exacts them with the utmoſt punctuality. It is probable that ſchiek Hanzer will ſome day or other grow tired of this condeſcenſion towards the baſhaw, when the force of arms permits him to demand from the Porte liberty and independence throughout the whole extent of his government. About five years ago he appropriated to himſelf the poſſeſſion of this city; for which he agreed to pay the Grand Signior a certain tribute according to his pleaſure. In virtue of this contract he enjoys, beſides, thoſe taxes which are levied from the city and neighbourhood. The ſchiek is an Arab, born in the country of the Metuales.

This

This chief had terrible difficulties to encounter before he rendered himſelf entirely maſter of the country. His countrymen even long haraſſed him, and repulſed him ſometimes with conſiderable advantage: but a deciſive victory, which he gained in 1766, put the city again into his hands; and he entered it as a conqueror, who will liſten neither to the dictates of mercy nor of policy. In his fury he ſacked all the houſes, and plundered the inhabitants of every thing that they poſſeſſed. As Sour, open on all ſides, might be eaſily taken by aſſault, Hanzer cauſed ſome walls to be ſpeedily raiſed on the ancient ruins; and this work was not finiſhed when I arrived in the city. The weſtern part being built on a ſmall hill, in the form of an amphitheatre, the new chief thought proper to take advantage of its ſituation. Collecting therefore all the workmen in the neighbourhood, he conſtructed there a kind of fortreſs, which he intended to inhabit with his garriſon. In this place there is an old tower, in very bad condition, but capable of being repaired, and of making a conſiderable defence. I paid a viſit to Hanzer in this new habitation, and found him ſitting amidſt the materials, with five or ſix of his attendants, who were ſmoking and drinking coffee, according to the eaſtern cuſtom.

He wiſhed to know from what country I originally came, and what motives had induced me to travel: he then made me ſit down at his ſide, and preſented me with a pipe and a diſh of coffee, in order that I might bear him company. It may be readily imagined, that he aſked my opinion reſpecting the deſign he had of erecting a new fortification. The manner in which I ſpoke to him concerning it flattered him much; and it was owing to this condeſcenſion, and his polite behaviour towards me, that I remained ſo long in this city.

Sour,

Sour, after its deſtruction, was never able to riſe to its former population, as it was impoſſible for commerce to be revived there, amidſt the continual troubles which it experienced from its neighbours. Haraſſed ſometimes by the Metuales, and ſometimes by the baſhaw of Seyd, it ſerved as a theatre for the animoſity of various parties. Hanzer however endeavoured to heal its wounds. He promiſed every poſſible advantage to ſuch foreign families as might be inclined to ſettle there, and an exemption from the payment of all taxes for the ſpace of five years. Every perſon was allowed to take from the ancient ruins ſtones ſufficient for building a houſe; and a certain extent of ground was allotted for that purpoſe.

The ſchiek was not deceived in his hopes: inhabitants flocked from all quarters; ſeveral ſtreets were formed in a little time; commerce was eſtabliſhed, and the population increaſed to three thouſand perſons. I am far from believing that Sour will ever equal the ancient Tyre; but it is probable that it will become one of the moſt important places of this province, provided the chief retains ſufficient ſtrength to preſerve its tranquillity.

Three religions are practiſed in this city: the Mahometan, which is the prevailing religion; the Schiſmatic Greek, which has the greateſt number of followers; and the Catholic Greek, which is confined to a ſmall number of families.

The fields around Sour were ſeveral years neglected; but at preſent the care of the labourer renders them rich and fertile. Being abundant in grain, and particularly in barley, they ſupply proviſions to all the neighbouring ſeaports of Syria, and aſſiſt even the wants of Europe.

Tobacco ſeems to thrive on the hills around this city, and is cultivated with great care. The principal

cipal market for it is Damietta, where the greater part of it is ſold.

When I was at Sour, a great many mulberry trees were planted, which muſt now be productive; and I imagine that this country furniſhes abundance of ſilk, equally beautiful as that of Seyd, both in ſplendour and whiteneſs.

The trade carried on with European goods is very limited in Sour. Having ſcarcely yet emerged from its ruins, it has not thought of that ambition and luxury with which the maritime cities of Syria are too much infected.

In the plains near Sour are found many vitreous ſtones, the qualities of which are highly extolled by William of Tyre.

"Foreign ſhips," ſays he, "tranſport them to "diſtant countries, for making vaſes, which are "equally admirable for their whiteneſs and pu-"rity."

Theſe ſtones on the outſide reſemble porcelain earth, when it is baked; and the inſide of them is of a ſhining greening colour, mixed with dull red particles.

The time I reſided at Tyre gave me an opportunity for ſearching for ſome of thoſe ſhell-fiſh uſed in dying that celebrated purple which was ſo much eſteemed by the ancients: but all my efforts were fruitleſs. My guide, who was a native, pointed out to me on the ſhore a kind of ſnails; and informed me that theſe ſmall animals emitted a *carmeſi* * liquor, but that particular attention was neceſſary to collect it in an inſtant. I indeed took up ſeveral of theſe ſnails, which tinged my hands of a beautiful purple colour; and I obſerved, on throwing them away, that they ſhed the liquor, in great quantities, in the water.

Theſe

* A name which the Arabs give to purple.

Theſe ſnails are known on all the neighbouring coaſts; and, according to what I was told, they appear only in the ſummer. The Arabs make no uſe of theſe animals, nor of the liquor which they emit.

CHAP. XLIII.

OF THE ENVIRONS OF TYRE, AND THE WELLS OF RAS-ELEIN.

ON going out from Sour, on the eaſtern ſide, you find an ancient tower, which was formerly incloſed by the walls. There are here ſeveral wells of excellent water, which ſupply the inhabitants of the city, and even foreign veſſels: mariners prefer it to every other kind found on the coaſt of Syria.

Theſe wells were dug during the ſiege which the Aſſyrians carried on, for the ſpace of five years, againſt the city of Tyre. The beſiegers having cut off all the aqueducts which conveyed water to the inhabitants, neceſſity obliged the latter to prevent, by means of theſe wells, that ſcarcity with which they were threatened. Theſe wells are about twenty-four feet in depth, but do not abound with water. From the ſmall quantity which I ſaw drawn up with buckets, I conjectured that it did not riſe much above a foot. Notwithſtanding this they are never dry, becauſe the water comes from a ſpring.

I was

I was told a remarkable peculiarity reſpecting theſe wells. In the beginning of October, every year, the water ferments, raiſes up the ſand, and becomes ſo muddy that it is not poſſible to uſe it. This inconvenience is however remedied by pouring into it five or ſix jars of ſea water, which clariſies it in leſs than two hours, and makes it recover its former quality.

I aſked the inhabitants of Sour, what gave riſe to the periodical effervescence of this water; why ſea water clarified that which was ſweet; and what had induced them to make this experiment? But the only anſwer I received was, that they had ſeen this operation practiſed by their anceſtors, and that they followed their example: "It is," ſaid they, "the marriage of ſea water with freſh water."

Their ſuperſtition has converted the day deſtined for this operation into a feſtival. Aſſembling in the large ſquare, they repair to the wells in proceſſion; and to carry the jars is conſidered as a great honour, which even old men are fond of enjoying. While they are pouring the ſea water into the wells they all join hands, ſo as to form a wide circle or ring, and dance to the ſound of inſtruments; after which they return to the city with all the joy inſpired by a triumph.

I was not at Sour in the time of this ſolemnity; but I received an account of it from ſeveral Europeans in every reſpect worthy of credit.

To go to the peninſula of Tyre from the continent, you muſt croſs an iſthmus ſeven hundred paces in breadth, and formed, as I have ſaid, by the army of Alexander. This paſſage is difficult, as it is filled with ſand, carried thither continually by the winds from both ſides of the ſea.

On croſſing a beautiful plain lying towards the ſouth, you arrive at the wells of *Ras-Elein*, two Arabic words, which ſignify a ſpring of water.

Several

Several writers aſcribe the conſtruction of theſe wells to Solomon, and call them by his name; but, in my opinion, this idea is deſtitute of all probability. As this prince was never maſter of Tyre, how can we ſuppoſe that he either would, or could, raiſe any monument in the territories of another? We muſt therefore apply to ſome other wells than thoſe of *Ras-Elein*, the following words of the Song of Solomon: *Puteus aquarum viventium quæ fluunt impetu de Libano.*

The largeſt of theſe wells, which are three in number, is about fifty feet in diameter, twenty in height on the ſouth ſide, and a little leſs in other parts. It is of an octagonal form; but when ſeen on one ſide it is confounded with a ſquare tower in the neighbourhood.

The ſtructure of it is admirable; for being formed of ſmall flints, cloſely cemented by a kind of maſtich impenetrable to water, one would almoſt ſay that it is cut out of the ſolid rock. Though it has ſubſiſted for a long ſeries of ages, it has not yet ſuſtained the leaſt injury.

One may aſcend on horſeback to the top of it, by a kind of ramp, conſtructed of beautiful ſtones, but kept in very bad repair at preſent.

The water of this well, which is ſufficiently abundant, flows from the cavities of the mountains of Anti-Libanus: the neareſt of them is diſtant from this place about five miles.

The natives ſay that the bottom of this well cannot be found. As I could not found it myſelf, I ſhall here quote what M. de la Roque ſays of it. "M. de Nointel is the firſt European who made "this experiment, by means of a rope with a lead "fixed to it, which, in his preſence, was let down "into the principal reſervoir. Bottom was found "at the diſtance of about thirty-five feet from the "ſurface

" ſurface of the water; and M. Galland, who " witneſſed this trial, aſſured me ſeveral times, " and I have ſince learned, that other travellers " have done the ſame thing with the like ſucceſs."

It is probable that the water of this well was conveyed into the other two by means of an aqueduct. The latter, which are of a ſquare form, are conſtructed of the ſame materials as the former. One of them is about fifteen feet in breadth, and the other about forty. The water in them is viſibly low; which ſufficiently proves that theſe two reſervoirs had need of a ſupply from the principal well, in order to enter the grand aqueduct, by which the water was conveyed to the city of Tyre.

The ſubterranean channels, by which theſe waters were conducted, had their courſe from the weſt towards the ſouth. Several of them may be ſtill ſeen, which extended in one direction for the ſpace of three miles, and afterwards took another from eaſt to weſt.

When you arrive at the highway, which is oppoſite the city, at the diſtance of about a mile, you aſcend a mountain, and find on the other ſide a Mahometan moſque, which exhibits nothing worthy of obſervation. A little farther there is a heap of ruins, which have been ſo ill treated that nothing certain can be ſaid reſpecting them. I, however, thought that I perceived in them the remains of a church, and a tower of modern architecture. Near theſe ruins there is a village, but it contains nothing remarkable.

I remember that Strabo had placed the city of *Palæ-Tyrus* at the diſtance of thirty ſtadia from New Tyre, towards the ſouth. Being on the ſame point of the horizon, and nearly at the ſame diſtance, it appeared to me probable that this place muſt indeed have been the ſpot where *Palæ-Tyrus* once

once ſtood. The inhabitants whom I queſtioned on this ſubject, confirmed my opinion in ſome meaſure, but could give no information reſpecting the fate of that city.

I viſited the wells of Ras-Elein, in the company of two French gentlemen, one of whom was a phyſician.

As we were traverſing theſe plains, a multitude of the inhabitants came to meet us, and begged us to viſit their ſick, in the hopes of receiving advice and medicines. I muſt here obſerve that, in all the villages of Syria, it is believed that the Europeans poſſeſs the gift of healing. On this occaſion they were not deceived; for of three perſons in company, one was a profeſſed phyſician; but he was unwilling to make himſelf known, leſt he ſhould be troubled with the importunities of theſe people. We, however, yielded to the intreaties of a Greek prieſt who accompanied us, and entered the cottage of a poor Chriſtian, who was dangerouſly ill. Our phyſician bled him, and wiſhed to remain ſome time with him, to ſee whether he would permit other remedies to be employed.

This ſick Chriſtian was one of the moſt opulent men in the country. A collection of the branches of trees, upon which was ſpread out a blanket, ſerved him for a bed. In one corner of his hut were two oxen lying on the ground; and in another was a woman, who manifeſted her grief by covering the half of her viſage; while a little child ſtood near its father, and every now and then preſented him with a few ſpoonfuls of water mixed with meal. The view of this man's deplorable ſituation inſpired us with the moſt melancholy ideas, which were however ſoon diſſipated by a ſcene of another kind.

As the cottage was ſituated upon the ſummit of a little hill, from which we had a view of the ſurrounding

rounding plains, we perceived, at a ſmall diſtance, a group of Arab women on the brink of a rivulet, in which ſome of them were waſhing their clothes, and others bathing; but they were all perfectly naked. This ſpectacle produced ſuch a ſudden effect on the French gentleman, as plainly ſhewed that he was of a very warm temperament. He wiſhed immediately to deſcend the hill, in order, as he ſaid, to obſerve theſe people a little cloſer; and he requeſted me to accompany him. Knowing better than my companion the diſpoſition of the Orientals, I pointed out the dangers to which he was going to expoſe himſelf, either from the women themſelves, or the Arabs that he might meet: but all my remonſtrances were ineffectual; for he was determined to gratify his curioſity, even at the hazard of his life.

Finding that I would not comply with his requeſt, he endeavoured to prevail on the phyſician to accompany him: but the phyſician had as little courage as I; and, by way of excuſe, pretended that he could not leave the ſick man. Our companion was then no longer able to contain himſelf; he ſtamped the earth with his foot, curſed his bad fortune that he had not at leaſt brought a ſpy-glaſs with him, and even reproached nature with having placed ſuch a diſtance between the hill and the rivulet.

Hurried away by his vivacity, he did not even ſpare us, whom he conſidered as puſillanimous beings, and inſenſible to female charms. In ſhort, he burſt from the cottage with ſo much velocity, that he had reached the borders of the rivulet before we well knew of his departure.

I was much ſurpriſed to ſee all the women come forth from the water, and, advancing towards him naked as they were, invite him to take a place amongſt them. Our French friend then redoubled

his compliments, and employed the moſt expreſſive ſigns to ſhew his gratitude. He was eagerly received, and almoſt immediately ſurrounded by a circle of theſe females; but their careſſes were only a ſnare to enable them to puniſh his preſumption. Women are every were treacherous. Theſe Arabs attacked him all at once, ſome tearing his hair, whilſt others mauled him with their fiſts; and I am perſuaded that he would have fallen a victim to their fury, had not his courage delivered him from their hands. He afterwards avoided, as well as he could, a ſhower of ſtones diſcharged after him; ſome of which, notwithſtanding his activity, were not without effect.

This tragi-comic ſcene excited both laughter and compaſſion, whilſt the amorous Frenchman was obliged to ſolicit the aid of the phyſician, to dreſs his wounds. Senſible of his folly, he promiſed to behave with more prudence in future; and indeed we gave him full credit for this reſolution.

The recital of this ſmall adventure is here not at all improper, as it may ſerve in ſome meaſure to ſhew the character of the women of the Levant, whom it is dangerous to approach when united. They indeed reſemble all the women of the earth, who, for the honour of their ſex, require a great deal of reſpect from the men in public; but at a private tête-à-tête they are not always ſo modeſt.

I muſt add, that the Arab women make modeſty to conſiſt in not being known when bathing. Without changing their poſture, on the approach of paſſengers, they only cover their faces with their hands. This I had occaſion to remark in various little excurſions which I made in Syria.

In returning from Sour, I found another part of thoſe aqueducts which I had left at the bottom of

of the hill. There ſtill remain three arches, which may be reckoned amongſt the maſter-pieces of architecture; and it would appear that nature, as if jealous, wiſhed to appropriate this labour to itſelf. In the courſe of time, it has covered theſe arches with a cruſt ſo ſolid and beautiful, that they ſeem rather to have been caſt in a mould than conſtructed by the hands of men.

The waters which ran over from the channel above theſe arches, and that which ooſed through the joinings of the ſtones, being mixed with ſandy particles, have at length formed this cruſt; which has a great reſemblance, by its excreſcences, to the ſtalactites found on the inſide of our grottoes.

In the ſame direction may be ſeen the remains of the principal aqueduct, in which all the waters were collected, in order to be conveyed to the interior part of the city. The channel was about three feet in breadth.

Some have pretended that this aqueduct could have been conſtructed only ſince Tyre was taken by Alexander, becauſe the iſthmus upon which it ſtands did not exiſt before that period. This is the opinion alſo of M. de la Roque. We however find, in the Annals of Tyre, written by Menander, that this aqueduct was to be ſeen in the time of Salmanazar, king of the Aſſyrians, who lived more than two centuries before the conqueror of Aſia. Joſephus, the hiſtorian, relates the words of that author, which are as follows:

"This prince, on his return, placed guards along the river and aqueducts, to prevent all communication with the city."

How can this quotation be reconciled with the opinion of thoſe writers who place Tyre in an iſland? This difficulty may be ſolved by ſuppoſing, that theſe aqueducts might croſs an arm of the ſea, by means of ſome arches raiſed in the middle of

the waves. Should it be objected, that the ruins of theſe aqueducts indicate that they are of modern conſtruction, it would not be unreaſonable to ſay, that the old ones may have been deſtroyed, and new ones erected.

I muſt however reproach myſelf with giving importance to a diſcuſſion, which belongs only to the antiquarian. What advantage is it to the reader to know, preciſely, that certain ſtones have been placed upon each other at a certain period more or leſs remote? Perhaps, at the moment I now write, theſe ruins, the only veſtiges remaining of one of the moſt celebrated cities in the world, are buried under the earth.

CHAP.

CHAP. XLIV.

JOURNEY FROM SOUR TO TANTUR, AND NAHR-EL-TEMASIEH.

THE hope of finding ſome veſſel bound for Jaffa, detained me at Sour much longer than I intended; but being at length tired of waiting, I reſolved to hire a boat entirely to myſelf. Several of the natives having offered to carry me to Jaffa for a ſum equivalent to ten Italian crowns, I made a bargain with one of them, after ſtipulating that he ſhould touch at various parts on the coaſt, that I might examine ſuch places as were moſt remarkable.

On quitting the harbour, I ordered the boatman to ſteer towards the ſouth; and, after three hours ſail, I found myſelf oppoſite to Scanderoon, which is diſtant from Sour little more than ſix miles. I wiſhed to land here, in order to view the ruins of the celebrated fortreſs which Alexander cauſed to be conſtructed, and which was afterwards repaired by Baldwin I. king of Jeruſalem. Both of theſe princes marched to conquer Tyre; but it is well known that the arms of the latter had not the ſame ſucceſs as thoſe of the former.

My boatman repreſented to me that acceſs to the place was difficult; and that it was, beſides, infeſted with robbers, ſince diſcord had armed the people of that country againſt each other. It indeed appeared to me that the coaſt could not be approached; and, as I had heard of a French merchant

merchant who had been recently assassinated there, I thought it prudent to check my curiosity, and to proceed on my voyage. From what the boatman told me, I should perhaps have had occasion to regret going on shore.

Scanderoon is in a wretched condition at present. Situated on a narrow tongue of land, it contains only a few ruinous houses, which are guarded by a centinel, who makes travellers pay for visiting them. Oriental avarice thus turns to its advantage all those places which history and genius have rendered celebrated.

This fortress is more commonly called Scanderette than Scanderoon, to distinguish it from a city of the latter name which is situated at the extremity of the Mediterranean. Both of these words are Arabic, and signify Alexandrine.

A little farther is Anacur, or Nuachir, that is to say, a thing cut out with a pair of scissars; a denomination given to this village from the neighbouring road cut out in the live rock. Some writers pretend that this road was constructed by Alexander's army; but it is generally considered as the work of the Romans. However this may be, it is remarkable only for the obstacles overcome in making it; for it is extremely narrow, unequal, and even dangerous.

Evening was approaching when I passed Cape Blanc, called by the ancient geographers *Promontorium Album*, on account of the white stones which border the neighbouring coast for the space of several miles.

It is dangerous for travellers to approach Zib during the night; for the garrison of the fortress, who make no distinction between the voice of an ally and that of an enemy, will treat them with the utmost severity. As I had permitted my boatman to take with him seven or eight Arabs, who were

going

going to Zib, we advanced towards the ſhore, in order to land them; but we had ſcarcely reached it when we were alarmed with a diſcharge of artillery. We bawled out, as loudly as we could, that we were friends; but we were anſwered by a ſecond diſcharge, which wounded one of the Arabs. Being obliged to take the wounded man and his companions again on board, the garriſon had time to re-commence their hoſtilities. A ſhower of bullets now pierced our ſails, and ſhattered our cordage, ſo that we thought ourſelves loſt; but Providence interpoſed in our favour, and we eſcaped without ſuffering any other hurt. After plying our oars for ſome time with great vigour, we got clear of all danger; and proceeding two miles farther, ſet our Arabs on ſhore.

We now prudently ſteered for the open ſea, where it was likely that our navigation would be more peaceful. Theſe waves, which were formerly covered with ſhips of every kind, ſuſtained at that moment no veſſel perhaps but my boat. At ſunriſe I obſerved the promontory of Carmel; and, after doubling the point, ſaw Caſtle-Pilgrim, which is diſtant about ſeven miles. I went thither, therefore, to ſurvey the place, and to make ſuch remarks as might occur to me.

Caſtle-Pilgrim, called Attik by the Arabs, was conſtructed by one of the ſons of Raymond count of Tholouſe. The Templars, who afterwards became poſſeſſors of it, found here a conſiderable treaſure, which they employed in erecting fortifications around it; ſo that it was in a condition to make a vigorous reſiſtance.

It is imagined that this caſtle acquired its name from the pilgrims who lodged here, when going to viſit the holy places of Paleſtine and Galilee; but this idea muſt vaniſh when we conſider its ſituation, which was not favourable to a communication between

between two provinces. Others say that it was thus called because it was supported and repaired at the expence of European travellers. In the time of William of Tyre it was called Pierre Aguise.

The spot where this castle is built was formerly an island, as may be still seen by the water with which it is almost surrounded. We landed from the harbour, which lies to the south, and which can only be entered by small vessels: but these even are not in safety, especially when the south wind blows.

In this place may be seen the remains of some edifices, which must have once been of some note. I imagined that I saw part of a church built in an octagonal form, and exceedingly high. The ruins of the fortress present nothing curious.

Many of the houses would be still habitable were they repaired; but they are all left a prey to the injuries of the air; and so much deserted, that no savage animal is seen near them. I was, however, told that the Arabs conducted their flocks thither when they returned from the neighbouring pastures. Under the castle are found several subterranean passages which end at the sea.

This place is comprehended in the district of the bashaw of Damascus, as well as the adjacent plains, which are fruitful in barley and wheat.

Having again embarked, we arrived in a little time at the point of Tantur, a promontory upon which was formerly erected one of those towers destined for the protection of the coast.

On leaving this tongue of land behind me, I observed in the sea, at some distance from the shore, five small islands, or rather rocks. To arrive at Tantur, you must pass through the middle of them.

This place, bordering on the sea, is possessed by some Arab peasants, who are far from being numerous;

merous; the oppreſſion and rapacity of the Turkiſh government keep a great number of people, whom the richneſs of the ſoil invites thither, from ſettling at Tantur. The fields ſeem ſpontaneouſly to produce grain, cotton, and fruits of every kind. Wheat is above all very abundant, and of a quality ſuperior to that of the other countries of Syria and Paleſtine.

Such Europeans as wiſh to ſupply themſelves with this article, are accuſtomed to treat with merchants, natives of the city of Acre; and from this place they go and load their veſſels at Tantur, at the riſk of the vender, who inſures the cargo till its entrance into port.

Daher Omar, whom I have mentioned ſo often, extended his conqueſts as far as theſe ſhores; but the invincible reſiſtance of the baſhaw of Damaſcus always compelled him to retreat. When arms failed, Daher endeavoured to draw to himſelf by commerce all the riches of theſe territories; and in this he has perfectly ſucceeded. The natives, who well know to appreciate the valuable qualities of the chief of Acre, regret much that he was not able to retain Tantur. Though uſurpation is naturally odious, people forgive it, and even take a delight in endeavouring to make it appear juſt, when princes bring liberty, agriculture, and population to a country before oppreſſed, and deſtitute of theſe bleſſings.

Tantur formerly held a diſtinguiſhed rank amongſt the cities of the land of Canaan, under the names of Dor, Dora, and Nephath; that is to ſay, bordering on the ſea. Joſhua took it by aſſault, and ſubdued its king, after which it was united to the tribe of Manaſſeh.

Tryphon, tyrant of Syria, who cauſed young Antiochus VI. to be murdered, in order that he might ſeize upon his territories, came to this city,

to

to ſeek ſhelter againſt the vengeance with which he was threatened; but the place being ſoon after inveſted by an army of an hundred and twenty thouſand men, he betook himſelf to flight; and aſſembled ſome troops, who were not long able to defend him. If Heaven ſometimes tolerates great crimes, it is only to give the world afterwards more ſtriking examples of its juſtice. Tryphon, together with his life, loſt all the fruits of his villany.

This city was the ſeat of a biſhop, ſuffragan to the metropolis of Cæſarea in Paleſtine. Thoſe authors who mention it, boaſt much of the magnificence of its temples, and the ſplendour of its buildings. But Nephath has experienced the fate of almoſt all the celebrated cities of the Levant, the ſituation of which can now ſcarcely be diſtinguiſhed.

Six miles beyond Tantur is the Nahr-Eltemaſieh, or the river of crocodiles, became famous by a miſtake of ſome hiſtorians who never viſited this part of the country. Deceived by the name, they have aſſerted that the Nahr-Eltemaſieh contains a prodigious number of crocodiles, of an immenſe ſize, and ſuch as are not to be ſeen in Egypt. This account, however, is far from being accurate: there are, indeed, a few crocodiles in this river, but they are all of the ſmalleſt ſpecies.

There was formerly on the banks of the Nahr-Eltemaſieh a city called Crocodilon, which was deſtroyed in the time of Pliny. It is much to be regretted that this writer did not give ſome account of it. In the neighbourhood ſtand a few huts, forming a kind of village, to which the Arabs give the name of Zerca. I was told that this coaſt deſerves on many accounts the attention of the traveller; but, as it is inhabited by a worthleſs and treacherous people, no perſon at preſent will venture to go amongſt them.

Theſe

These Arabs, originally from Samaria, like the Syrens mentioned by the poets, watch for the approach of vessels, and in the most friendly manner invite the passengers on shore to get provisions and refreshments, which the laws of the country, they say, oblige them to give gratuitously. There is no seducing art which they do not employ to engage you to accept their invitation: but if your credulity or unsuspicious temper lead you amongst them, they seize your person, and rob you; and you even are exposed to the risk of losing your life. The other Arabs of Syria would not be spared more than strangers, did they cross this country without a force visibly superior. To make these people display all the resources of their perfidy, I pretended to be uncertain whether I should land or not; upon which, redoubling their entreaties and oaths, they followed me along the shore for more than two miles; until, unable to contain my indignation, I let them know that I had only sported with their insincerity. It may be readily supposed that they then changed their language, to load me with every imprecation that can be imagined. But the velocity of my boat freed me from the disagreeable necessity of hearing them; and, having advanced about four miles, I arrived at Cæsarea.

CHAP.

CHAP. XLV.

OF THE CITY OF CÆSAREA IN PALESTINE.

CÆSAREA of Paleſtine was at firſt called Strabo's Tower, from a celebrated general of that name who ſerved under Darius. Herod the Great, otherwiſe Herod the Aſcalonite, named it afterwards Cæſarea, in honour of Cæſar Auguſtus, who confirmed him in the poſſeſſion of its territories. As this city, however, exhibited nothing worthy of its new title, Herod invited celebrated artiſts from all parts of the world to come to his court, to whom he communicated his deſign; and, under his protection, they ſoon produced maſterpieces of every kind, which attracted the attention even of Rome. The city was enlarged; the ſtreets were beautified and widened; palaces built of marble aroſe from the ancient ruins; and theatres, amphitheatres, and other edifices, were conſtructed, which, as they ſtood towards the ſea, were beheld by navigators with aſtoniſhment.

As the city was divided into two equal parts by a little hill, Herod cauſed a temple to be erected on it, which he dedicated to Cæſar the Protector; and which he ornamented with the ſtatue of that prince, modelled after the Olympian Jupiter; and with that of Rome, as large as the Juno of Argos. The writers of that period have left us a pompous deſcription of this temple; but it will be ſufficient to ſay, in order to give an idea of it, that granite and porphyry were the principal materials of which it

it was built; and that in the inſide was united every thing curious and valuable.

It appeared to Herod that it was not ſufficient for the glory of a city to erect monuments which were merely magnificent. He turned his attention to objects of more utility; and particularly towards commerce, which could not flouriſh but by the eſtabliſhment of a harbour. This enterpriſe required long labour and immenſe ſums; but every thing becomes eaſy to an active intelligent prince, accuſtomed to overcome obſtacles. Cæſarea, therefore, was furniſhed with a port, which ſome have not heſitated to compare to that of the Pireum at Athens. This ſurpriſing work was completed in ten years; and fame, which delights to celebrate grand events, proclaimed to all the nations of the earth that they were invited to become witneſſes of the approaching dedication of Cæſarea.

Attracted by the temptation of gold, muſicians, wreſtlers, and gladiators haſtened to Cæſarea, followed by a great number of ſavage animals, and every apparatus for exhibiting thoſe bloody ſpectacles with which warlike people were then ſo much delighted. The highways were ſoon covered with innumerable crowds of ſtrangers, of all countries, and of all religions; ſo that it might have been ſaid that the extremities of the world, preſſed by an irreſiſtible force, had approached their common centre. Among the reſt were ſeen ambaſſadors, and even kings, who wiſhed to appear in perſon; and the empreſs Julia, deſirous of contributing to the magnificence of the feſtival, ſent hither ſeveral valuable articles, which were ſaid to be worth five hundred talents.

All were received, lodged, and treated according to their rank, and that of their nation. Every conſiderable

conſiderable perſonage was aſſigned a palace, together with guards and officers to attend him.

It is uſual for the imagination to enhance the grandeur of every thing that it ſurveys; but here it was far below the pomp and ſplendour of what was prepared in Cæſarea.

The opening of the games appeared wonderful; what followed ſurpriſed ſtill more; and during nine days that the diverſions continued, the admiration of the ſpectators always increaſed, ſo that their ſenſes were not ſufficient for ſo much variety. The Romans themſelves, who ſtill wept for the loſs of their liberty, ſeemed for a moment to be proud of their chains, when they ſaw him who had impoſed them elevated to the rank of the gods.

This dedication took place in the hundred and ninety-ſecond Olympiad; and Herod announced that it would be renewed every five years with the ſame magnificence.

It is well known how fond Auguſtus was of adulation. He was intoxicated with ſo ſolemn a mark of honour; and during the exceſs of his pleaſure he could not help exclaiming, *Herod is a prince ſuperior to his crown, and ought to rule Syria and all Egypt.* A philoſophical emperor would not have ſuffered ſuch an expreſſion to eſcape from him; or rather he would have rejected theſe trophies of flattery, which diſgrace at the ſame time thoſe who offer them and thoſe who receive them.

It muſt, however, be allowed that theſe exhibitions, which for the moſt part are deſtructive to ſtates, were attended here with a quite different effect. This city, newly enlarged, had need of inhabitants; its harbour, commodious and ſpacious, was deſtitute of ſhips; the manufactories had occaſion for induſtrious hands; and, in a word, Cæſarea was like a beautiful machine which requires to be put in motion. The ſolemnity of its dedication

dedication produced, in this reſpect, the moſt ſalutary advantages. Part of thoſe ſtrangers whom a deſire of ſeeing its wonders had attracted, were retained by the generoſity of the prince. They eaſily perſuaded themſelves that they ſhould always be happy, becauſe they had been ſo for ſome days following; and merchants who knew how to unite intereſt with pleaſure, came and eſtabliſhed themſelves here in preference to any other place.

In the courſe of time Cæſarea underwent ſeveral political revolutions. Governed at firſt by kings, to whom it gave birth, it became a Roman colony under Veſpaſian, and changed its name into that of Flavia.

In the year 548 of the Chriſtian æra, it ſuffered by the exceſs of fanaticiſm, both from the Jews and the Samaritans, who were divided into two factions. A number of Chriſtians fell a ſacrifice to their fury; all the temples were burnt; and Stephen the perfect was attacked in the prætorium, and murdered, after all his effects had been plundered.

The victorious arms of Omar, one of the ſucceſſors of Mahomet, compelled the inhabitants of Cæſarea, in 635, to embrace the Mahometan faith. It was re-taken from the Saracens by Baldwin I. king of Jeruſalem, in 1101: the Genoeſe were of great aſſiſtance to him in this expedition; and, as a reward for their ſervices, they received a third part of the booty. Among the articles that fell to their lot, there was a vaſe of a green colour, thought by ſome to be formed of an emerald, which was carried to Genoa as a rarity worthy of that city. It is depoſited in the metropolitan church of St. Lawrence; and few travellers are indulged with a ſight of it. To obtain permiſſion to view this ſingular curioſity, people muſt have a diſtinguiſhed rank, and procure a decree for that purpoſe from the

the ſenate. As perſons of quality are ſeldom connoiſſeurs, I will not venture to aſſert upon their authority that the vaſe of Genoa is a real emerald.

Baldwin diſhonoured himſelf in this victory by permitting the city to be plundered. A great number of people having retired into Cæſar's ancient temple, which was then become a moſque, the rage of the Chriſtians purſued the infidels thither; maſſacred men, women, and children without pity; and ſhed ſo much blood, that the ſteps of the altars were covered with it. Such are the uſual effects of fanaticiſm.

The chriſtians loſt this city again in 1187, under the reign of the celebrated Saladin; but they recovered it in 1191, and loſt it once more ſome years after. In 1251 they retook it, under Lewis IX. who repaired its fortifications; but in 1264 they finally ceded it to the infidels, and never entered it afterwards.

Amidſt its diſaſters, ſo often renewed, this capital of Paleſtine ſaw its former ſplendour and the magnificence of its monuments, annihilated. Nothing remains of the temple built by Herod but the ruins of a few walls, and part of a fortreſs which ſtood near it.

Some porphyry columns lie ſcattered here and there; and within the city may be ſeen the ruins of a few edifices conſtructed of white marble, which by the injuries of the weather is now become totally black.

I could not diſtinguiſh the ſituation of the ancient port, which ſeveral hiſtorians have extolled as another wonder of the world. It is probable that it did not ſubſiſt long, ſince William of Tyre makes no mention of it in his deſcription of this city.

Cæſarea forms a part of the government of Damaſcus; but it is ſo much deſerted, that the baſhaw

ſhaw derives very little advantage from it. It was in this famous city that Herod Agrippa exhibited to the world a dreadful inſtance of the vengeance of Heaven. Intoxicated with his ſucceſs, and the baſe adulation of his court, this prince became ſo much blinded as to believe himſelf to be a god; but at the very moment when, clothed in his royal robes, he was ſpeaking with contempt to the Sidonians, who ſolicited for peace, he fell from his throne, and was eat up by worms.

After the deſtruction of Jeruſalem, Titus came and paſſed the winter at Cæſarea, with a numerous train of priſoners whom he had carried along with him. He celebrated here, with the greateſt pomp, the birth of his brother Domitian; and ſuch was the barbarity of this period, that two thouſand five hundred miſerable wretches were, as a teſtimony of joy, conſigned to the flames, or to wild beaſts.

The apoſtle of the Gentiles preached here the Chriſtian faith; and was not afraid to combat the orator Tertullus, in the preſence of the preſident Felix. He was loaded with irons by order of the proconſul Porcius Feſtus, who was deſirous of having him tried at his tribunal: but Paul claimed his right as a Roman citizen, by which he was authoriſed to reject every judge but Cæſar himſelf; and indeed he prevailed ſo far that he was ſent to Rome.

As Cæſarea was the reſidence of the governor of Judea, the perſecuted Chriſtians were carried thither to receive ſentence of death. Thouſands ſuffered martyrdom here under the reigns of Gallien, Diocleſian, and Valens.

The famous Origen reſided here ſome time; and finiſhed that celebrated hymn, the idea of which he had firſt conceived at Athens.

There were ſeveral illuſtrious men amongſt the biſhops of Cæſarea; ſuch as Theophilus, Agricolaus, Talaſſius, Glicon, Elias, Eulogius, and particularly Euſebius, whoſe name is no leſs dear to literature and the ſciences than to religion.

This metropolis had belonging to it twenty ſuffragan ſees, which were aboliſhed with it.

CHAP. XLVI.

ROUTE FROM CÆSAREA TO ARSUR AND THENCE TO JAFFA.

LEAVING Cæſarea, and following the ſea coaſt, you fall in with the ruins of an ancient tower, which probably was ſurrounded by ſome habitations. I have heard it ſaid that this tower was employed formerly to defend the coaſt.

At a little diſtance is a place called by the Arabs Arſur, where there is a fortreſs, with a garriſon, and a ſmall moſque, in which divine ſervice is performed by ſome derviſes.

The diſtance between this place and Cæſarea may be about twenty miles. It was here that Solomon laid the foundation of the city of Aſſor, or Arſid, which afterwards changed its name to that of Apollonia.

It

It has been pretended that Arſur was the ſame as the ancient Antipatris, erected by Herod the Great in memory of his father; but this opinion is not adopted by the beſt geographers, who place the latter city much farther up the country, between Lydda and Cæſarea.

Aſſur experienced all the horrors of war; and, being twice deſtroyed, it was at length repaired by Aulus Gabinius, governor of Syria and Judea. Godfrey of Bouillon beſieged it after the taking of Jeruſalem, but without effect. A ſtrong garriſon, excellent fortifications, and the impoſſibility of cutting it off from proviſions, determined that Chriſtian prince to defer the conqueſt of this place till a more favourable opportunity. Being prevented by death from carrying his deſign into execution, it was accompliſhed by Baldwin I. his ſucceſſor.

In 1265 it fell into the hands of the Turks, who ſtill poſſeſs it; and I may ſafely ſay that they will no doubt long retain it, as it can never excite the envy of any conqueror. It is a miſerable hamlet, dignified with the title of a city, and where I adviſe no hungry traveller ever to land.

Purſuing the ſame route for about five miles, I arrived at Jaffa, where a good dinner was waiting for me at the houſe of the Tuſcan and Imperial vice-conſul. From this gentleman I received every inſtruction that a ſtranger has need of on the Syrian coaſt; and when I was about to ſet out for Jeruſalem, he adviſed me not to diſcover myſelf to the natives, who are almoſt all public robbers. As a traveller does not write merely to gratify the curious, but to be uſeful to thoſe who may follow him, I ſhall here mention the precautions neceſſary to be taken, in order to avoid the danger of being robbed.

You muſt leave your money at the hoſpital of Jaffa, and receive a letter of exchange on the con-

vent of Jeruſalem. You muſt, beſides, ſuffer your beard to grow, and exchange your own dreſs for one of the country, that you may better deceive the banditti. Such a diſguiſe becomes neceſſary, alſo, becauſe it is forbidden to enter Jeruſalem in the European dreſs, unleſs by a ſpecial favour you obtain permiſſion from the governor.

When clothed in my new dreſs, I was conducted on my journey, without being previouſly appriſed that I was to ſet out upon that day. The reaſon of this was, becauſe, as it had happened that ſeveral travellers had been known notwithſtanding their diſguiſe, the good fathers of the hoſpital carried their attention ſo far, as to watch for a time when the roads were leaſt frequented.

I have quitted Jaffa without giving any account of it, as I was detained there almoſt like a priſoner. I ſhall, however, ſupply this deficiency when I return to it again.

CHAP.

CHAP. XLVII.

ROUTE TO RAMA.

THANKS to my new dreſs, I was taken in Jaffa for an Arab. I quitted the place on foot, in order that I might excite no ſuſpicion; and advanced with a pair of ſpurs in my hand, as I had been informed that every thing neceſſary for my journey would be ready for me at a little diſtance.

I aſcended a ſmall hill that was before me; and was much ſurpriſed to find myſelf, when on the other ſide, in the midſt of about an hundred aſſes, which were waiting for the like number of travellers. In a little time, however, a guide came up to me, and aſſigned me mine, which I immediately mounted. The ſaddle, indeed, was not remarkably eaſy; but what could I do? People are expoſed to inconveniencies when they travel, and they muſt of courſe put up with them.

Our caravan being ſoon completed, we began our march, having at our head three ſoldiers from the garriſon of Jaffa.

I obſerved a great many figures who at firſt gave me no great courage; and I was a little apprehenſive that this route might prove fatal to me.

As it is proper ſometimes to look behind one, I perceived a perſon in the French dreſs, and mounted on an excellent horſe, coming full gallop after us. When he came up to us he ſtopped, and joined our caravan; upon which I made myſelf known

known to him, and we both complimented each other on our good fortune. This gentleman, whoſe name was Miolant, lived at Rama, where the French have a ſmall factory. He informed me that the paſſage from Jaffa to Rama was generally pretty ſafe; but that, as a quarrel had happened between the governor and the inhabitants of the latter place, paſſengers were expoſed to the inſults of both parties. This was the reaſon of our caravan being ſo numerous; and I found that, in caſe of an attack, it would be neceſſary for every one of us to become ſoldiers.

Having advanced four miles, we entered the village of Zagur, or Jaſur, which is ſituated on a ſmall eminence. Among the ruins here I obſerved the remains of an ancient fort. Oppoſite to theſe ſtands a moſque, which is remarkable for nothing except that it was erected by a derviſe whoſe memory is immortal among the Mahometans. "It was not," ſaid Mr. Miolant, "for having "ſhunned the commerce of men, for having liv-"ed on herbs, or for having lacerated his body, "that this Turkiſh monk obtained the veneration "of the public: he was the ſupport and the pro-"tector of the canton; and he viſited the abode "of miſery, in order to alleviate the diſtreſſes of "the poor by alms-giving, and encouraging them "to religion. He died a victim to his ardent zeal, "while taking care of a family attacked by the "plague, and whom every body elſe had deſerted. "May his example be uſeful to all the derviſes of "the earth!"

Our caravan ſtopped near the moſque, and we drew ſome water from a neighbouring well to refreſh our cattle.

The plains which we traverſed are called the plains of Sharon. The ſouthern part, which extended as far as Cairo, belonged to the Philiſtines; and that of the weſt to the tribe of Ephraim.

The

The grounds here are ſown with cucumbers; and ſuch a number are annually produced, that they do not only ſupply the whole neighbourhood, but alſo all the coaſts of Cyprus, and the city of Damietta.

It is a great pity that fields ſo fertile ſhould be left almoſt uncultivated for want of encouragement, and hands to till them. O fatal deſpotiſm! thou cauſeſt ſterility where nature placed abundance; thou enchaineſt the faculties of man, and burieſt population in the boſom of the earth!

This melancholy thought was ſoon diſſipated, when I beheld the ſurrounding verdure, which, variegated with flowers of every kind, formed at a diſtance a moſt delightful and agreeable proſpect.

Theſe paſtures were formerly covered with the numerous flocks of David. It was an honour then to be the ſuperintendant of theſe riches; and the prince himſelf did not diſdain to come and viſit them. Theſe certainly were happy times, when kings were not aſhamed of being ſhepherds.

To give an idea of perfect beauty, Iſaiah ſaid, *The glory of Lebanon, and the beauty of Carmel, muſt be joined to the abundance of Sharon.*

In the middle of this vaſt plain, between Arſur and Lydda, riſes a ſmall mountain, upon the ridge of which there is a paltry village called Sharon, from the name of the ancient city, whoſe king was conquered by Joſhua. Its inhabitants entertain no doubt that they occupy a very celebrated place.

At the diſtance of a mile and a half from Zagur is the village of Berge; and a mile farther, that of Serfend, both poſſeſſed by the Mahometan Arabs.

The road between them is remarkably pleaſant, as you are ſheltered by the ſhade of a plantation of old olive trees, each of which is ſo large, that two men could not encircle them with their arms.

They

They however produce only once in two years; they are pruned by the hand of Nature alone: and I obſerved, in this reſpect, that the olives are never cut in any part of Paleſtine. Some of theſe trees were dry and withered, while others of them were ſurrounded with ſtraw and bands of cloth. The cauſe of this I learned from Mr. Miolant; who informed me that it often happened that the inhabitants of the villages quarrelled, and for the ſake of revenge endeavoured to deſtroy each others property. They take advantage of the night to make inciſions in the trunks of the beſt olive trees, which deprives them of their ſap; and if the poſſeſſor perceives this in time, he applies by way of remedy a layer of dung to each tree.

This method of revenge is common alſo among the people in the neighbourhood of Bethlehem.

On quitting Serfend, the French merchant prevailed on me to advance before the caravan, which proceeded ſo ſlowly that we became tired of it. As we were only two miles from Rama, we accompliſhed our intention without being perceived.

Having ſubmitted entirely to my guide, he conducted me to the convent of the Fathers of the Holy Land. When the gate was opened, one of the brotherhood appeared; who, on ſeeing my dreſs, immediately ſhut it again with great violence. As I could not account for this reception, I was quite thunderſtruck. M. Miolant fell into a paſſion, and made a great noiſe; aſſuring them that I was an European on my way to Jeruſalem, and that he would be anſwerable for my good behaviour. A voice then ſaid, that I ought to have brought a letter from the hoſpital of Jaffa. I replied, that I had brought no letter, and that I never underſtood that any was neceſſary. The voice returned, that the letter was perhaps in the hands of the conductor of the caravan. As theſe good fathers refuſed

to

to admit me, I was obliged to wait, which gave me an opportunity of ſurveying the outſide of the monaſtery; and, were it worth a deſcription, I ſhould certainly amuſe my readers with it.

Very luckily, the bearer of the letter which was to procure me admiſſion, arrived. As he entered, every doubt was removed; and the good fathers haſtened to make an apology for the ſuſpicious manner in which they had treated me. "You "have given me no offence," ſaid I; "my dreſs "muſt naturally create doubts in your minds, "ſince I aſſumed that which diſtinguiſhes plun-"derers."

This convent is inhabited only by Portugueſe, Spaniards, and Italians. The reader may eaſily judge that they entertained me well. Proviſions of every kind were ſet before me; and, like a hungry traveller, I paid due honour to them.

One of theſe monks was originally from the environs of Tuſcany. He was named Baratti; and was a man of great learning, and well verſed in the hiſtory of the Levant. We ſoon became very intimate, and he engaged me to ſpend a few days at Rama. I read to him a part of theſe travels, which he encouraged me very much to publiſh; and he told me that my account of the modern Arabs appeared to him to be extremely exact. Having offered me ſome curious obſervations which he had made reſpecting the ancient Arabia, I readily accepted them; and I hope that the learned reader will not be diſpleaſed to find them inſerted here. There is a natural curioſity in man, which prompts him to go back to the origin of known nations, to ſtudy them in their infancy, and to compare their former with their preſent ſtate.

Father Baratti did not mean to compoſe a hiſtory of the political revolutions of the ancient Arabs. He confines himſelf to giving an account of their origin,

origin, and of their literature, manners, and cuſtoms.

" Several oriental writers, both Mahometans " and Chriſtians, have," he tells us, " treated on " this ſubject with the ſame ſucceſs. Gregory " Albufarage, a Jacobite biſhop, and Iſmael Abul- " feda, king of Hameth, are names celebrated in " the hiſtorical line. About the middle of the " laſt century they were tranſlated into Latin by " Edward Pocok and Abraham Echellens, both " very learned in the oriental languages. Theſe " works however cannot be read by every one; " for, beſides being voluminous, they diſguſt ma- " ny people by the long genealogical and chrono- " logical diſcuſſions to be found in them.

" Avoiding every thing that might be called ſu- " perfluous in a general view, I have collected the " moſt intereſting parts of their works. I have " beſides proved their authority, and ſometimes " corrected the faults into which they have fal- " len."

ORIGIN OF THE ANCIENT ARABS.

ARABIA was formerly divided into three parts, as at preſent.

The nation conſiſted of two claſſes, one called Arab-Aldarab, that is to ſay, compoſed of natural Arabs; and the ſecond, Ala-Arab-Alm-Oſtarbe, that is to ſay, compoſed of naturalized Arabs.

The natural Arabs were deſcended from Jactan, Chus, and their poſterity.

Jactan, otherwiſe called Cathan, was a deſcendant of Noah. He had thirteen ſons, who inhabited Jecmen, or Arabia the Happy, and whoſe names are Elmodad, Saleph, Aſarmot, Helal, Hadoram, Uzal, Decla, Obal, Abimael, Saba, Ophir, Hevila, and Jobad.

Theſe

Theſe formed ſo many tribes, diſtinguiſhed by the ſame names.

The children of Chus, another father of the Arabs, peopled that part of Arabia which extends from the Perſian Gulf to the Red Sea. They were called Saba, Hevila, Sabatacha, and Adan.

The naturalized Arabs owe their origin to the children whom Abraham had by Hagar and Keturah; to Moab and Ammon, the ſons of Lot; and to Eſau or Edom, the ſon of Iſaac. From theſe are deſcended all thoſe people known under the denomination of Iſhmaelites, Midianites, Moabites, Ammonites, and Idumeans. They were called naturalized Arabs, becauſe they came and eſtabliſhed themſelves in the country of the firſt Arabs, in order to form with them one nation.

Father Baratti here enters into details, which I ſhall take the liberty of abridging, as it is neceſſary only for the learned to be acquainted with preciſe dates, the increaſe of each tribe, and their different diviſions.

The ſacred Scriptures ſpeak of the Arabs under the name of Sabeans, having particularly in view the inhabitants of their capital city, which was Saba.

We read in the Greek writers that the Arabs were alſo called Sarazins, a name which at firſt ſerved to diſtinguiſh the inhabitants of Arabia the Happy from the reſt of the nation: but which cuſtom has ſince applied to all the Arabs without diſtinction.

OF THE RELIGIOUS WORSHIP OF THE ANCIENT ARABS.

AS children of the prophets, the ancient Arabs adored the true God; but their poſterity in length of time falling into ignorance, became ſuperſtitious,

ous, and then idolaters. The ſun and the moon, which are the firſt deities of ſavage people, were thoſe alſo of the Arabs. They called the one Allah, and the other Allat; that is to ſay, God and Goddeſs.

Theophraſtus mentions a temple erected in Saboth to the ſtar of light. "Clouds of incenſe," ſays he, "ariſe continually from its numerous al-"tars." The moon likewiſe had temples in various places; and it appears probable that the reſpect of the Mahometans for this planet, is only in conſequence of the ſuperſtition of the firſt Arabs.

Another deity no leſs venerated in Arabia was Bacchus, or Bar-Chus, a compound word, which ſignified the ſon of Chus. His proper name was Abdehms, that is to ſay, the ſervant of the ſun; but having gained ſeveral victories, and taken a great number of priſoners, he was ſurnamed Saba, an Arabic word which anſwers to the Latin expreſſion *prædare*, to plunder.

It was to his numerous exploits that this Saba was indebted for the divine honours which were paid to him. Nothing aſtoniſhes the vulgar ſo much as rapidity of conqueſts; and what is only the effect of fortunate audacity, appears to them to be an action more than human. The Arabs thought they diſcovered a god in the character of a warrior. Saba in his life-time obtained altars, ſtatues, and prieſts; and, when he died, his followers were eaſily perſuaded that he had diveſted himſelf of a periſhable form, in order to take his ſeat among the immortals.

His memory was ſo dear to the tribes, that they eagerly adopted every thing that ſeemed to have given him pleaſure. For example, they cut their hair into the form of a crown, becauſe Bacchus had worn his in that manner. The colours of his robe were preferred to all others. In a word, whatever

he

he had been fond of, was to them a matter of the utmoſt importance. This made an Arabian author ſay, that the attachment ſhewn to Saba had contributed almoſt as much to his apotheoſis, as the admiration excited by his victories.

Bacchus was named alſo Duſſorah, that is to ſay, the Lord of Sorah, which ſignifies a houſe, or edifice; and I am of opinion that Mahomet alludes to this houſe, the conſtruction of which he falſely aſcribes to Abraham. His words are as follow: "The firſt houſe built by man was Becca; it faces "the univerſe; it is bleſſed and conſecrated; and "by certain ſigns it evidently appears to have been "the habitation of Abraham."

This temple, dedicated to Bacchus, gave its name to the city of Mecca, which at firſt was called Becca.

"It was near Becca," ſays the Grecian writers, "That Bacchus was nurſed and educated by the "nymphs. He is become the deity of the Arabs, "and his name in their mouths is a ſacred oath. "Whether they wiſh to extol a thing by their "praiſes, or admire a great action, they exclaim, "Bacchus! Bacchus! an expreſſion which, ac"cording to their idea, ſignifies grand, illuſtrious, "and marvellous."

Having ſaid enough of Bacchus, I ſhall now proceed to other divinities.

Venus was adored alſo in Arabia, but not under the title of the charming mother of love, the goddeſs of beauty, and the ſovereign of hearts. The imagination had not yet beſtowed any attractions upon this darling deity, whom the ages of the arts have crowned with flowers.

The Arabs in Venus ſaw only the ſtar Zoharah, or Lucifer.

It is not properly known for what reaſon a black ſtone became the ſtatue of this Venus. Three Latin

tin writers make mention of it. Suidas tells us that it was a ſquare ſtone, four feet in height, and two in breadth. It repreſents, ſays Enthymus, a head, called the head of Venus. The Perſians, ſays Clemens Alexander, adore a river, and the Arabs a ſtone.

This ſtone was held in the higheſt veneration. They kneeled before it, walked over it, applied their lips with great reſpect to it, and imagined that by theſe ceremonies they were ſanctified. But what ridiculous fables did not the Mahometans invent to juſtify this idolatrous worſhip! If we believe Ahmed, an Arabian hiſtorian, the ſtone of adoration was created with the world, and placed in the terreſtrial Paradiſe, to ſupport Adam's head while he ſlept. By another favour of heaven it was ſaved from the deluge, and depoſited at the feet of the Almighty, who ſent it by an angel to the patriarch Abraham, when he built a temple. There is another ſtone equally venerated by the Mahometans, which we muſt not confound with this. The ancient ſtatue of Venus is found in a corner contiguous to the gate of Caaba. The other ſtone, which is white, is carefully preſerved in a large iron coffer, under a dome oppoſite to the ſouthern part of the city.

The people were taught to believe that this ſtone covered the tomb of Iſrael; and they were beſides made to kiſs the print of a foot, which is, as we are aſſured, that of the patriarch Abraham.

The temple of Caaba was formerly the moſt ſacred place in Pagan Arabia. The deſcription given of it by ſome writers is truly ſtriking. It contained more than three hundred ſtatues; and amongſt others that of Hobel, which ſurpaſſed them all in grandeur and majeſty.

Hobel was the firſt of the gods. His name ſignifies "great, and advanced in years;" and he

was

was repreſented under the figure of an old man holding in his hand ſix arrows: we know by tradition that the worſhip of this god was introduced among the Arabs by one Amru, the ſon of Lohai, a citizen of Balcha. But all theſe images were deſtroyed without diſtinction by Mahomet, in the eighth year of the Hegira, when he took Mecca, his native country. "The prophet," ſays Abulfeda, "thought he ſaw in theſe idols the figures of "the angels, and in that of Hobel all the features "of Abraham. What, cried he, have the wicked "put arms into the hand of the juſt? Had Abra-"ham ever need of arrows? May avenging hea-"ven in its wrath confound them! He then or-"dered theſe fooliſh images to be broke to pieces; "and his commands were immediately obeyed."

No one before Mahomet ever ſuſpected that Hobel might be Abraham; but the prophet had a caprice that day, or rather a political project, which he has not thought proper to reveal.

I have already ſaid that the temple of Caaba was the principal ſanctuary of Arabia; and I muſt now add, that the fame of it drew thither annually numerous caravans of pilgrims, who rendered Mecca as celebrated as the ancient Delphos.

The care of it was entruſted to a venerable man, who, according to the law, ought to be choſen without diſtinction from all the tribes; but, as it is common for reigning families to endeavour to appropriate to themſelves what belongs to the public, the deſcendants of Iſhmael, ſovereigns of Caaba, uſurped the honour of this function. Either by favour or intrigue, the tribe of Khozaa, deſcended from Jactan, at length obtained it, and enjoyed it for a long ſeries of years. The Iſhmaelites, however, again deſirous to appoint miniſters to the temple, entruſted the keys of it to Abi-Ghabſcian, who was addicted to drunkenneſs, and

who

who in a fit of intoxication ſold the prieſthood for a ſkin of wine, to one Cadha of the tribe of the Coraiſks, from whom ſprung Mahomet. The folly of Abi-Ghabſçian gave riſe to this Arabian proverb, *Repentance is vain after the evil is done.*

Mahomet, when he broke the idols of Caaba, preſerved the temple, which he dedicated with great ſolemnity to God, and the patriarchs his friends. The rites and ceremonies of the ancient worſhip were ſupported in their full vigour, and are ſtill followed with all that ſcrupulous attention which is ſo peculiar to the Mahometans. The prophet obſerved them himſelf in the pilgrimage which he made to Medina, in the tenth year of the Hegira, which was the laſt of his life. The account of this famous pilgrimage by Maracci deſerves to be related.

"When Mahomet," ſays he, "with his numerous eſcort, entered Mecca, he went ſeven "times round Caaba; three times running, and "four times ſtepping. He afterwards viſited the "mountains of Safa and Merua, the valley of "Mina and Mount Arafat, where he harangued "the people. Having alſo traverſed other ſacred "places, he returned to the valley of Mina, where, "according to his uſual cuſtom, he caſt ſeven "ſtones over his ſhoulder, to drive away the De"vil; after which he ſacrificed ſome lambs that "were brought to him for that purpoſe. Sixty "fell under the hand of the prophet, and thirty"ſeven by the knife of Ali. When he had finiſh"ed this ſacrifice he returned to Caaba, to renew "the ſame ceremonies of going round the temple. "he drank water drawn from the well Zamzam; "went and ſojourned three days in the valley of "Mina, where he again ſtoned the evil genius; "returned to Caaba, where he went ſeven times "more round the temple; and regained Medina

"with

" with his caravan, who thought that by following " him they had ſecured celeſtial happineſs."

The viſitation of Caaba, Saba, Merua, and Mount Arafat, with the ceremonies of firſt running and then walking round the temple, the lapidation of the Devil, the immolation of victims, and the cuſtom of drinking water from the well Zamzam, formed a part of the ritual of the idolatrous Arabs.

It may not be improper here to give a deſcription of Mecca and its Temple, as traced out by the celebrated geographer Cerif-Edris.

" The city of Mecca extends in length from " Maalab, ſituated on the ſouth, to Mas-Salah on " the north. It is about a mile in breadth where " broadeſt, in meaſuring from the bottom of " Mount Agiad to the ſummit of Mount Caicaan. " The houſes are built of brick or ſtones procured " from the neighbouring mountains. It has few " public ſquares. In the centre of the city there " is a moſque of a circular form, which contains " within its walls the celebrated Caaba. This edi- " fice is built in a ſquare form, and is twenty-four " cubits in length from north to ſouth, and be- " tween twenty-ſeven and twenty-eight in height. " The gate of entrance faces the eaſt, and has " not more than ſix feet of elevation from the " ground; in a corner near it, ſtands the black " ſtone, ſaid to repreſent Venus. Contiguous to " this edifice there is another building in the form " of a tower, fifty cubits long, in which the white " ſtone already mentioned is preſerved with great " reſpect. The well Zamzam is on the eaſt of the " moſque. Caaba is covered on the outſide with " cloth of ſilk from Irac, which renders the ap- " pearance of it rich and majeſtic. In other reſ- " pects the city of Mecca is very miſerable, being

" in want, as one may ſay, of the moſt uſeful ne-
" ceſſaries of life. It has no ſpring water except
" what it receives by an aqueduct, for the con-
" ſtruction of which it was indebted to the caliph
" Almoetader Abbaſidas. It is true that wells are
" here very numerous; but their water is brack-
" iſh, bitter, and unwholeſome. That of the
" well Zamzam is drunk only through devotion.
" The ſoil is extremely barren, and produces no-
" thing but ſome wild trees: the neighbouring
" country is luckily more fertile; wheat, barley,
" pulſe, and fruits grow there in abundance, and
" ſupply the inhabitants of Mecca with provi-
" ſions."

Three miles from this place ſtands the ſeat of the chief, who is fond of embelliſhing the vaſt gardens which he poſſeſſes with the palm, the olive, and the peach tree. The worſhip of the Arabs was not confined to the temple of Caaba alone; for each tribe had its particular deity. The Hamiarites adored the ſun; the Kenanites, the moon; the tribe of Miſam, the ſtar Aldebaran, or the bull's eye; the tribe of Cais, the dog-ſtar; the tribe of Aſad, Mercury; the tribe of Takif, an edifice ſituated in the upper part of Naehlah. They had ſtill a great number of other deities, which it would be tedious to enumerate. It will be ſufficient to ſay that ſome of them were adored under the figures of a man and woman, ſuch as Vaddo and Savao; and others under that of a lion, a horſe, or an eagle, as Jaghuth, Janc, and Huſro. Thoſe who are deſirous of procuring more minute information on this ſubject, may conſult the *Oriental Chronicle of Abraham Echellens*, tranſlated into Latin by Joſeph Aſſemani.

As I have hitherto ſpoken only of the idolatrous Arabs, I muſt now ſay a few words reſpecting thoſe who were not ſo.

Chriſtianity

Chriſtianity flouriſhed among the tribes of Rabbia, Ghaſſan, and Codaa. Thoſe of Hamiar, Beni-Kenanah, Beni-Alharet, and ſome others, practiſed Judaiſm. In Jecmen, or Arabia the Happy, there were a great many churches, biſhoprics, and monaſteries; but the Muſſulman hereſy made a point of deſtroying a religion which it was not afraid of anathematiſing, even in the midſt of its ſucceſs. Either through fear or a fondneſs for novelty, the Arabs all admired the Koran; ſo that Jecmen at preſent does not contain a ſingle catholic family.

SCIENCES AND LITERATURE OF THE ANCIENT ARABS.

MODERN Oriental writers conſider the Arabs in two diſtinct ſtates. The firſt they call Hal-Algiahaliat, or the ſtate of ignorance; and the ſecond Alaſlam, that is to ſay, the ſtate of Iſmaeliſm. The one comprehends the early ages of Arabia, and the other commences with the Hegira. The word Hal-Algiahaliat, which means ignorance, does not ſignify an illiterate man, but a man deſtitute of the knowledge of the true God. For this reaſon it is commonly ſaid that the Arabs, before Mahomet, lived in darkneſs, in order to expreſs that they were idolaters. I ſhall ſpeak only of the literature of the firſt Arabs, as the ſtate of Iſmaeliſm has been treated of by ſeveral eminent writers.

"The favourite ſciences of the ancient Arabs," ſays Abulfeda, "were genealogy, aſtrology, chronology, and the interpretation of dreams."

The account of Albufarage is as follows: "The Arabs conſider it as a great merit to be

" thoroughly verſed in their own language; to " be able to ſpeak it correctly; to write verſes " with care and elegance; and to harangue in " public. They were well acquainted with the " courſe of the planets; and by experience they " were enabled to foretel the changes and variati- " ons of the weather.

" In theſe different ſciences they were not inferi- " or to the moſt poliſhed nations.

" With regard to philoſophy, we may ſay that " the Deity granted them no knowledge of that " ſcience. They appeared to be even incapable " of making any progreſs in it."

I muſt here remark that Albufarage ſpeaks of the Grecian philoſophy, which was taught in his time, and of which the Arabs had no knowledge but when in the ſtate of Iſmaeliſm.

The learned Albert Schultens ſays, the Arabs were famous for only three things: " the uſe of " the ſword, the gift of ſpeech, and the exerciſe " of hoſpitality." Poetry, according to Pocock, ſerved them inſtead of hiſtory. By it they preſerv- ed the genealogy of different families, tranſmitted illuſtrious actions to poſterity, and brought their language to perfection.

Two modes of reaſoning were in uſe among their orators: one called *manthur*, and the other *mant- zum*. The latter ſeems to have been uſed by Ma- homet when he compoſed his Alkoran. I ſhall not attempt to enter into any reſearches reſpecting the Arabian eloquence, as no veſtiges of it remain. We are acquainted only with the names of Coſſus, and of Sciban-Vaiel, who were celebrated in this kind of oratory; but we may in ſome meaſure judge of the ſtyle of that age by the Koran itſelf. It abounds with pithy ſentences, bombaſtic expreſ- ſions, and proverbs which ſucceed each other with- out

out connection and without method. This plainly appears from that chapter which is intitled Al-Sciam-So, or the Sun.

" By the ſun and the moon; by the moon " which ſucceeds him; by the day, when he ap- " pears in all his ſplendour; by the night, which " covers his glory with darkneſs; by the heavens, " and him who created them; by the earth, and " him who cauſed it to ſpring up out of nothing; " by the ſoul, and him who formed it, and in- " ſpired it both with virtues and vices; happy is " the man who hath purified his heart, and un- " happy he who hath corrupted it.

" The Themudites, blinded by pride, accuſed " of falſehood the envoy of God, who appeared " to them in a ſtate of miſery. In vain did he tell " them, I am the meſſenger of God, I am the " camel of God, I bear his celeſtial liquor. They " again reproached him with falſehood, and load- " ed him with the weight of their rage; but the " Lord reduced them to duſt, and his meſſenger " will have nothing more to fear from the The- " mudites."

Nothing is obſerved in this ſpecimen but irregularity of ſtyle, and a disjunction of ideas. It will, however, pleaſe an Arab, becauſe he is accuſtomed to this kind of writing. This ſpecies of irregular literature ended, as one may ſay, with Mahomet. When the Arabs became conquerors, they had an opportunity of being acquainted with the works of the Greeks. By theſe their taſte was formed; they transfuſed them into their own language; and aſſuming them as models, became themſelves orators, poets, and hiſtorians.

I ſhall now proceed to examine the ancient poetry of the Arabians. The learned Giauharius makes mention of a public place where a fair, which continued a month, was held every year. It

was

was reſorted to by poets as well as merchants; and ſeparate quarters were allotted to each. On one ſide were ſold ſtuffs, with merchandize of the like kind; and on the other, poems and verſes. The muſes warmed, became very fertile, and he who produced moſt, gained the victory. Happy was the perſon for whom this good fortune was reſerved. His name was engraved on the pillars of the temple, and his tribe decreed him the honours of a triumph. All the women, ſays Pocock, came with the ſound of inſtruments to meet him in the public ſquare, and ſcattered abundance of flowers over his head. The way before him was ſtrewed with branches of the palm-tree; and children and old men cried out with a loud voice—"Let us celebrate the great poet, who averts from our heads thoſe evils which threaten us. Bleſſed be he who has immortalized the name of our tribe."—The conqueror was then conducted to a large hall, where he was placed on a ſeat with great pomp, and entertained for ſeveral days with concerts and games; after which his name continued to be venerated and reſpected.

Amri-el-Cais, Tarafa, Zohair, Lebid, Antara, Amro, and Hareth, are reckoned amongſt the number of the illuſtrious poets who flouriſhed at that time. Each of them, ſays Jones, has an equal merit in his own way. Amri-el-Cais is ſoft, agreeable, brilliant, and above all bounds with variety. Tarafa is bold and vehement, but interſperſed ſometimes with traits of gaiety. Zohair preſents us with leſſons of morality and virtue, which we muſt admire, though they are remarkably auſtere. In Lebid we find a lightneſs, delicacy, tenderneſs, and care, which have made him be compared to Virgil in his Eclogues. Lebid wiſhes to correct in his miſtreſs a fondneſs for pomp and ſplendour; yet he is tempted to pardon her attachment

ment to riches, on account of her virtues. He makes his chief glory to conſiſt in celebrating the great actions of his tribe.—Antara is threatening, and full of fire; but he engages the attention of his reader by the grandeur and beauty of his images.—Amro is no leſs violent than Antara, and he is perhaps ſtill more magnificent. Wiſdom, dignity, and patriotiſm, characterize Hareth. We have ſeveral poetical orations by this poet, the object of which was to bring back union among the tribes who had become enemies.

Albert Schultens, a great admirer of the Arabian literature, has endeavoured to tranſlate into Latin ſeveral fragments of the ancient poetry of the Arabs; but his verſion is exceedingly bad. By wiſhing to preſerve, with too much nicety, the thoughts of his authors, he has rendered them ridiculous. It has been ſaid, and very juſtly, that to tranſlate poetry well, one muſt be really a poet; and Schultens was only a man of letters. Beſides, the Arabian muſe is totally different from the Greek, Latin, Italian, or French muſe; and diſplays a peculiar taſte, ſtyle, and manner of thinking.

The following piece, however, appears to me to approach near to the European taſte. It is extracted from a poem intitled *The Amours of Antara and Abla.*

The lover is a formidable hero, whoſe name alone ſtrikes terror into the hearts of his rivals. Abla is the daughter of a ſovereign, who adores the valour of Antara. One Amarh, a rich cavalier, but of no renown in arms, has the boldneſs publicly to aſpire at the hand of Abla; upon which one of Abla's companions breaks forth into bitter reproaches againſt Amarh, ſo unworthy of ſuch a miſtreſs, and too timid to bear in her preſence the approach of the lion of the valley, who is Antara.

"Amarh,"

" Amarh," ſays ſhe, " baniſh from thy heart the " fooliſh paſſion which thou entertaineſt for our " young damſels. What are thy pretenſions to " beauty? Waſt thou ever a cavalier formidable " in the day of battle? Didſt thou ever once repel " the attack of an enemy?—Yet thou dareſt to aſ- " pire at Abla! Think, think rather on the ter- " ror of the lion of the valley!—A ſword which " has never been tinged with blood, and a lance " covered with ruſt, are unworthy of approaching " Abla. Abla deſpiſes a lover who buries him- " ſelf in the obſcurity of the foreſts. Amarh, " ceaſe to haraſs Abla with languor; elſe Antara " will ſhed over thee the cup of death. There is " no one except Antara who truly knows how to " love. Even when his eyes breathe nothing but " love, they are not languiſhing: Antara is a lion " who loves a young fawn.

" Thoſe coſtly veſtments which ſhine under thy " arms, excite the deriſion of our young damſels; " thou art become the ridicule of thoſe who hear " thee; and the echoes of the hills repeat alſo thy " name with contempt. Fear leſt this bitter rail- " lery be doubled, ſhouldſt thou again appear in " the company of our young women. The lion " will come—that lion, formidable even to the " other lions of the valley will come, and leave " thee nothing but ſhame to accompany thee in " thy flight. Abla will be preſent, and ſee thee " humbled; our young beauties will behold thee, " and applaud.

" Antara is the hero of heroes—more courage- " ous than a lion, he ſurpaſſes the ocean in gene- " roſity. We young virgins are like flowers; we " have the odour of the violet and anemone. " Abla, the beautiful Abla, riſes amidſt us like " a ſhoot of myrtle crowned by the firſt rays of " the ſun or the moon. But thou, Amarh—thou

" art

" art the moſt contemptible of all thoſe who mount
" our courſers; in avarice thou ſurpaſſeſt the moſt
" avaricious; thou art more abject than the dog
" which barks. Die of ſhame, or be contented
" to live deſpiſed! There is no one who riſes up
" to ſpeak againſt me in thy favour."

I have quoted this paſſage in preference to any other, becauſe it may ſerve to convey ſome idea of the warlike manners of the Arabs. One finds with pleaſure that a woman pays ſo much reſpect to valour, as not to ſuffer herſelf to be degraded by the weakneſs of love.

The Arabian poetry appeared to me to appear near to that of the Song of Solomon. It every where exhibits the ſame kind of ſtyle, the ſame figures, and the ſame compariſons.

The Arab poets are reproached with being too fond of extravagance in their hyperboles. For example, when an Arab wiſhes to expreſs that languor which he feels from inſipid converſation, he ſays:

" This man obſcures with his ſmile the whole
" immenſity of the atmoſphere, and cauſes the firſt
" rays of the ſun to retire."

The Arabic language is richer in expreſſions than the Greek or the Latin; and I am of opinion that it is no leſs harmonious. The harſheſt ſyllables are ſo ſoftened in the mouth of an Arab, that they do not offend the moſt delicate ear; the pronunciation varies, however, according to the diſtrict. In one place it is ſofter; in another a little harder; in a third more ſonorous; and in a fourth not ſo full. The inhabitants of Aleppo ſpeak the Arabic with great ſoftneſs; the Druſes in a ruſtic manner; the Maronites with too much volubility; the citizens of Jeruſalem with an open and diſtinct inflection; and the Egyptians with more grace than any other people. Two dialects were diſtinguiſhed in this language, one of

which

which was called Arabiat-Homair, and the other Arabiat-Coraiſk. The firſt was that of the Homerites, deſcended from Hamiar, the ſon of Saba, who inhabited Arabia the Happy. The ſecond was common to the Coraiſks, or deſcendants of Iſhmael, and to the tribes ſettled in the province of Heggiaz, in which was ſituated the two famous cities of Mecca and Medina.

The Coraiſk idiom was conſidered as the pureſt; and, by way of excellence, was called the clear and elegant language. As Mahomet was born at Mecca, he ſpoke the latter, and made uſe of it in all his writings. By the introduction of foreign words, this dialect became inſenſibly changed; ſo that the language now ſpoken at Mecca is only a mixture of African, Aſiatic, and European idioms.

We are not acquainted with the dialect of the Homerites, as it was loſt by the conqueſts of Mahomet and his ſucceſſors. All the hiſtorians ſay that it was different from the Coraiſk; but they give us no farther information reſpecting it. One of them pretends that it had a great affinity with the Hebrew; another with the Syriac; a third even with the Phœnician; and a fourth with the Carthaginian: but none of them proves his opinion.

A celebrated geographer makes mention of two iſlands, Chartan and Martan, where this idiom was familiar, and in which it is perhaps ſtill ſpoken. No perſon, however, has been yet able to diſcover where theſe iſlands are.

The Homerites had alſo a kind of writing with the characters of which we are likewiſe unacquainted. It was called Moſnad; and we read in El-Ben-Chalican that the letters of it were disjoined, and at a very great diſtance one from the other.

It

It was forbidden to inſtruct any of the low people or ſtrangers in it, without a ſpecial permiſſion.

More than one Arabian author, however, pretends to have diſcovered and interpreted Homeritic inſcriptions, amongſt which is the following:

"I, Giaſſan, the ſon of Amru-Alcail (God "alone is immortal), lived amidſt labour, and "died in a good old age, one day when the plague "ſwept away more than twelve thouſand perſons."

It is to chance, as they ſay, that we are indebted for a knowledge of this pretended Homeritic inſcription. A violent rain having opened the earth, in a certain place of Jecmen, diſcovered a ſubterranean paſſage, into which people could deſcend without danger. A golden bed, on which was extended a man of gigantic ſtature, was found here; his body was wrapt up in rich attire; and cloſe to the bed ſtood a table covered with copper, and inſcribed with the words before mentioned.

It appears that theſe Homeritic characters had already fallen into oblivion, in the time of Mahomet; and that another kind of writing, which had replaced it, was become common in all the Arabias. It was called the Cuffick, from the name of the city of Cufa, in Meſopotamia, where it had been invented. It was one Mazar, the ſon of Morrah, of the city of Anbar, who carried it from Mecca to Medina. Several ſpecimens of this writing ſtill remain, which have been carefully preſerved. The Cuffic characters were, however, ſuperſeded by the Arabic, which have been tranſmitted to the preſent time without experiencing any change.

MANNERS AND CUSTOMS OF THE ANCIENT ARABS.

THE Arabs, in a ſtate of ignorance, were divided into two claſſes, one of which comprehended the inhabitants of cities, and the other the vagabonds of the deſarts. The firſt lived on the corn which they ſowed, the fruit of the palm tree, and the fleſh of their cattle; and purſuing commerce, they carried their productions into neighbouring kingdoms. The ſecond lived on the milk of their camels, and the fleſh of their flocks, which they were employed in feeding. Wandering always from place to place, they dwelt under tents, at leaſt in the ſpring, ſummer and autumn; but on the approach of winter they took ſhelter in the village of Irac, and in the neighbourhood of Syria, where they endured with courage all the inconveniencies of want and of the ſeaſon. Abraham Echellens ſpeaks of them in the following manner:

"They are all warlike and indefatigable. "Their bodies are half naked; and they wear no-"thing around them but ſome bandages of differ-"ent colours, which cover their loins. They "ride without any diſtinction on camels and "horſes. They never cultivate the earth. Being "deſtitute of laws, government, and habitations, "they live according as their caprice and incon-"ſtancy direct them."

Theſe two kinds of Arabs, whoſe manners were ſo oppoſite, reſembled each other, however, in certain practices. They both entertained an equal reſpect for old people; and exerciſed with the like ſolicitude

ſolicitude all the duties of hoſpitality. Though remarkably temperate in their diet, they were inclined to drunkenneſs, and often became victims to that paſſion; as Abi-Ghabſcian, whoſe act of folly I have already related. Games of hazard were no leſs dear to them than wine; and for this reaſon they were forbidden by Mahomet, under a threat of the ſevereſt malediction.

It appears beyond a doubt that the Arabs abſtained from pork, ſo that Mahomet only conformed to cuſtom in prohibiting it. They obſerved the ablutions enjoined in the Koran; and we find in Herodotus that they were uſed above all in the conjugal union. They were circumciſed, as at preſent, after the revolution of thirteen years. The women conſidered it as an honour to appear decent in public: and their whole bodies were covered except one eye; chooſing rather to be ſatisfied, as they ſaid, with half a day, than to expoſe themſelves to the laſcivious looks of the men.

Cicero and Strabo relate ſeveral cuſtoms of the Arabs. "They conſult," "ſays the former, the "ſinging of birds, which they have learned to "know in their frequent courſes, and interpret it "according to the ideas which they have formed."

"The arts which they have diſcovered by ſtu-"dy," ſays the ſecond, "are not communicated "from the one to the other; they are ſo jealous "of them, that they endeavour to confine the ex-"erciſe of them to their families.—Brothers are "preferred to children, as being older. Every "thing is common to all thoſe of the ſame tribe, "and age always gives the firſt diſtinction. There "is only one woman for all. He who viſits her "firſt, leaves his ſtaff at the door, and fears not "to be interrupted by a rival. It is the right, "however, of the eldeſt to be received in the "night time, to the excluſion of all the reſt.

"Inceſt

" Inceſt is not accounted a crime amongſt them; " and a ſon enters without ſcruple the bed of his " mother. Death is the puniſhment they inflict " for adultery, which is thought to be committed " when a man has been found with the woman " belonging to a different family from his own."

This paſſage of Strabo has been in part refuted by Abraham Echellens. Admitting that the ancient Arabs eſpouſed their mothers, their ſiſters, and their daughters, he does not allow that they had only one woman in a family. In ſuch a caſe, how can we conceive population to have been kept up? The women of that country muſt indeed have been as fruitful as the queen of the bees.

" The Arabs," adds Strabo, " are remarkable " for the auſterity of their manners; but ſtill more " for their great œconomy. General opinion, in " this reſpect, has affixed a kind of ſtigma on the " man who diſſipates his fortune; but it grants " public honours to him who has increaſed it. " For this reaſon few people enter into the ſervice " of others; the relations of every family become " ſervants in their turn: and this cuſtom is pre- " valent even among the rich.

" Amongſt the number of thoſe employed to " attend at table, there are two whoſe office is to " perform certain pieces of muſic. It is cuſtoma- " ry for the king of the nation to give ſumptuous " repaſts in public; and it has been remarked " that no perſon preſent at them is allowed to drink " more than eleven times. The prince behaves " with great familiarity to all, and even conde- " ſcends to wait on them at table. There are " certain occaſions upon which he does not diſ- " dain to give an account of his adminiſtration in " the preſence of the people; but none of his ſub- " jects are permitted to reveal any ſecrets reſ- " pecting his conduct."

Herodotus

Herodotus informs us in what manner the Arabs formed contracts. "No nation," ſays he, "have "a greater reſpect for the faith of promiſes. When "two men wiſh to make a bargain, they call in a "third, who places himſelf between them; and "laying hold of the middle finger of each of the "contracting parties, makes a ſmall inciſion in "them with a ſharp flint; takes up a corner of "their garment, in which he places ſeven ſtones; "beſprinkles them with the blood; and invokes "as witneſſes of the treaty, Urania and Bacchus."

Divination was uſed in Arabia, and was practiſed with arrows.

It was uſual for families to compliment each other on the acquiſition of a poet, a ſon, or a colt.

Commerce flouriſhed in Arabia, and above all in Jecmen. The principal objects of it were cattle, rich ſtuffs, ingots of gold and ſilver, perfumes, ſpices, jewels, and every thing uſeful, agreeable, or valuable. One, ſays Bochart, cannot form a juſt idea of all the riches of theſe people. The houſes of plain individuals equalled in magnificence the palaces of the greateſt princes. The inſide was ornamented with elegant vaſes, luſtres, diamonds, ivory, curious marble, and pieces of exquiſite ſculpture. The outſide was equally rich: plates of maſſy gold and ſilver were ſeen on the facade, the columns, and the gates; which gives us reaſon to ſuppoſe that theſe two metals were as common there as ſtone. A paſſage in the Book of Kings ſeems to corroborate this deſcription. We read there that Queen Sheba deſirous of viſiting Solomon, in order to be convinced that the accounts of his great wiſdom were true, prepared for him the moſt magnificent preſents; and that more than four hundred camels, loaded with gold ſtuffs, ingots, ſpices, and precious ſtones, marched before her chariot. Her magnificence aſtoniſhes both the king and all Jeruſalem.

It

It was after this epoch, that Judea formed a treaty of alliance with Arabia.

When Mahomet inſtituted the pilgrimage to Mecca, it was not from motives of religion. Being well acquainted with the ſpirit of the orientals, who are enfeebled and enervated by the heat of the climate, he employed ſuperſtition to draw the Turks from a ſtate of indolence, and to engage them in commerce, by which they might acquire wealth and riches.

I ſhall not ſay any thing of the calendar of the the ancient Arabs, becauſe I have ſpoken of that of the Turks, which is almoſt the ſame. It will be ſufficient for me to obſerve, that the Arabs had no æra, or common epoch. The Homerites reckoned their years from the inſtallation of their kings; the Iſhmaelites from the foundation of the temple of Caaba; ſome tribes from the overflowing of the Arem; and others dated from ſuch or ſuch a war, which had either proved glorious or unfortunate to them.

The Arabs had no uniform ſyſtem of government. In one place there was a king, in another a chief of the tribe, and in a third a republic: but liberty and independence prevailed every where.

This general view of the ancient Arabia ſeems to me to be peculiarly intereſting, as it exhibits man ſketched out by the hand of nature, and man brought to perfection by civilization.

CHAP.

CHAP. XLVIII.

JOURNEY FROM RAMA TO JERUSALEM.

I QUITTED this city as I had done Jaffa, without making any obſervations. On my return, however, I ſhall give a deſcription of both of them.

Being informed that a caravan was about to ſet out for Jeruſalem, I got myſelf ready to accompany it, having received from the ſuperior of the convent letters of recommendation, and inſtructions reſpecting the journey.

"You have," ſaid he to me, "great riſks to "run; more than one plunderer will ſtop the ca- "ravan, under the pretence of aſking charity; but "refuſe them all, and return no anſwer to any "of them. It is poſſible that they may ill uſe "you, and even beat you; but you muſt ſuffer "every thing with reſignation before God."

This advice gave me very little courage; and what depreſſed my ſpirits ſtill more was, that I was under the neceſſity of going alone to join the caravan, which had already advanced half a mile.

An excellent horſe being ſaddled for me, I ſet off full gallop; but I had not proceeded far when I perceived four Arabs coming towards me with their lances couched. Having placed themſelves before me, I ſtopped; upon which they ſurrounded me, and addreſſed me in the Arabic language: but, mindful of what the good prieſt had told me,

I returned them no anſwer. They renewed their importunities; I ſtill continued mute: my ſilence however was ill-underſtood. "This gentleman," ſays one of the Arabs, "is going, I ſwear, to diſmount." This apoſtrophe immediately determined me to change my principle. I therefore ſpoke to them; and I found that they were extremely well pleaſed at this behaviour. They were indeed honeſt people; they turned aſide from the way to ſhew me where the caravan was, and did not even wait till I had thanked them.

This caravan was compoſed of Greek Chriſtians, Armenians, and Mahometans; with an account of whom I ſhall not amuſe the reader.

In the courſe of our journey we entered a village called Amoas, the uſual rendezvous of ſuch paſſengers as are going to Gaza, and thence to Cairo. Amoas, formerly Amaus, is the ſame as Nicopolis, thus called under the reign of the Emperor Alexander. This city, in the time of the Chriſtians, was the ſeat of a biſhop, ſuffragan to Cæſarea in Paleſtine. It is more celebrated in the annals of the church than in the hiſtory of the world.

Several writers place here the village of Emmaus, to which Chriſt came on the day of his reſurrection: but this is an error into which they have fallen from a conformity of names. There are three places called Emmaus in the neighbourhood of Jeruſalem: that in which our Saviour appeared is only ſeventy furlongs diſtant from it; whereas Emmaus through which I paſſed is more than ſeven hundred and twenty.

A little diſtance from the village of Amoas, is a grove of olive trees, containing an ancient church, now abandoned to the ſavage animals. Formerly it was dedicated to the holy martyrs the Maccabees.

Returning

Returning to the main road, you find on the left the village of Latrum, which the Latin authors call *Caſtrum boni Latronis*. It is ſituated upon an eminence, and preſents to the obſerver the ruins of a few edifices. Near it there formerly ſtood a celebrated chapel, conſtructed in memory of the *good robber*, ſome remains of which are ſtill to be ſeen.

Some Arabs poſted on the road oppoſite to the village, were counting us at a diſtance, and waited with impatience to collect from us a kind of toll called *gafar*.

Gafar is an impoſition which the kings of Jeruſalem levied formerly from every paſſenger. The produce of it ſerved to keep the roads in repair, and to clear the neighbourhood of the vagabond Arabs. At every toll-houſe there were guards, who eſcorted the traveller from one poſt to another.

The infidels have always kept up this impoſition; but they no longer apply it to the benefit of the public.

The ſum exacted is ſtill the ſame; but the *gafar* is now greatly multiplied: and you frequently meet with bands of Arabs who aſk money of you under this title.

Our caravan ſtopped at the diſtance of a mile from Latrun, in order that we might go to view Job's wells. That holy man, as I was told, came hither to reſide during his misfortunes; and, as if the water of theſe wells could inſpire one with patience and reſignation, devotees congratulate themſelves on their happineſs, when they have an opportunity of drinking it.

But what regret ſhould I occaſion to theſe ſimple orientals, did I prove to them from ſcripture that Job never quitted his firſt poſſeſſions! It is however

ever beſt to ſuffer them to enjoy an error from which they receive ſo much pleaſure.

Continuing our journey we arrived at a narrow defile, which extended a great way between the mountains, and which is uſually infeſted by plunderers. We were indeed ſoon alarmed by the appearance of ſix or ſeven Arabs, of that kind who cultivate the earth, and who are more clowniſh and inhuman than even the vagabonds themſelves. They were on foot and half naked; they had mattocks in their hands, and were armed with fuſees and poniards. They croſſed the road before us, and threw ſtones at the caravan in order to ſtop us: but though they were few in number, our guides were of opinion that it would not be prudent to attack them, becauſe the diſcharge of one carabine might bring to their aſſiſtance an hundred of their companions.

I did not know their deſign, nor what would be the event; but very luckily they were ſatisfied with aſking each of us for alms. I thought proper to refuſe them, and had almoſt fallen a ſacrifice to my obſtinacy; for one of them threw a ſtone at me, which grazed my forehead. Had it not been turned aſide by the hand of Heaven, I ſhould certainly never have ſeen Jeruſalem. They afterwards loaded me with maledictions, and quitted me, but not until they had heartily frightened me.

A Greek belonging to the caravan, who ſaw the treatment I had experienced, adviſed me not to expoſe myſelf any more to the like danger. "A ſmall piece of Turkiſh money," ſaid he, "would have ſaved you from every inſult. You "ought to take a few pieces from your purſe, "and keep them in readineſs, in caſe of a new "rencontre." This advice was certainly very prudent; but I was ſuſpicious of the perſon who offered it. The Greek chriſtians have, at all times,

times, been enemies to the Europeans; and when they know that they have money, they make ſigns to the Arabs to rob them. However, that I might not let him know my ſuſpicion, I told him that I had no money at all.

It is a great misfortune that the mind of the traveller in this country is too much occupied with fear, to be able to make proper obſervations. Theſe mountains are highly worthy of attention. The variety of the flowers with which they abound; their beautiful verdure, ſhady groves, romantic rocks, and limpid waters that fall in beautiful caſcades, all conſpire to render the views here intereſting.

They muſt have been formerly inhabited, for I ſaw ſome ruins in a place called Seritz, and the remains of a plantation of fig-trees in the neighbourhood.

After traverſing theſe mountains for the ſpace of five miles, we were again ſtopped by a band of Arabs, who ſallied forth from a cavern. Like the former they aſked us for charity, which ſome Armenians at firſt refuſed: but they afterwards complied, when the Arabs diſplayed their threatening clubs.

This example determined me to be charitable; and I begged one of the guides to advance a medin for me. Theſe Arabs having received ſomething from each of the company, retired, after ſaluting us reſpectfully.

Having deſcended into another valley, called by the natives Uvadi-Ali, we fell in with another troop of Arabs, ſtill more brutal and ſavage than the former. Without aſking any queſtions, they laid hold of the bridles of the firſt camels, and endeavoured to carry them away, together with their loads. Being afraid that we ſhould be entirely

tirely ſtripped of our baggage, we began to ſend forth loud cries, which were echoed back from the whole plain. The Armenians and Greeks were half dead with fear, becauſe they were tranſporting a large quantity of goods to Jeruſalem. Our guides, however, ſaved us from our embarraſſment, by bribing our plunderers, who, for the ſmall ſum of three *medins* per head, ſuffered our packets to proceed untouched.

This ſudden change in the behaviour of the Arabs was undoubtedly the effect of celeſtial favour, or of the private intelligence which prevails between the robbers and the conductors of caravans. However this may be, the latter did not fail to aſcribe to themſelves the whole merit of our preſervation, aſking us at the ſame time for a few pieces of money, as a reward for their good conduct; and, to excite our generoſity, they hinted to us, that their intervention might ſtill be found neceſſary. We were then fully convinced that the Arabs are not the greateſt thieves in the country.

Other vagabonds of the ſame kind were ſeen ſtraggling here and there; but we were now properly acquainted with the means of getting rid of them. We obſerved ſome of them following the carts in which the peaſants were conveying home the fruits of the harveſt: but, on throwing a few handfuls of corn to them on the road, theſe hungry wretches departed without farther moleſtation.

We now arrived at a village called Kariet-Eleuneb, which are two Arabic words that ſignify the place of grapes. The ſurrounding hills are indeed covered with vines, and have every appearance of good cultivation and fertility. A little lower we perceived an abundant plantation of olive trees.

The

The catholics call this place St. Jeremiah, in memory of a church dedicated to that prophet. Its ruins ſerve as an incloſure for flocks; and upon ſome of the pilaſters rude paintings may be ſeen, which are of the remoteſt antiquity.

The fathers of the Obſervance, whoſe convent was contiguous, formerly performed duty in this church. It is not known preciſely in what year they eſtabliſhed themſelves here; but it is certain that the inſults of the Arabs obliged them to quit this place, about the middle of the laſt century. Theſe banditti plundered them every day; and in one night maſſacred fourteen old men. The deſtruction of this monaſtery is much regretted; as it was very commodious for European travellers.

Heaps of ruins, to be ſeen in this hamlet, give us reaſon to believe that it was formerly a city, or at leaſt a large town.

On quitting this place you aſcend ſome mountains on the left. The road here is neither diſagreeable nor dangerous. Deſcending on the other ſide you enter the valley of Terebint, celebrated by the victory which David, when a youth, gained over the giant Goliath. The army of the Philiſtines was encamped on an eminence, and challenged with inſulting contempt the troops of the Iſraelites.

You here meet with a few gardens, and a ſmall number of ruinous habitations, among which appears a large edifice that advances to the highway. It may be eaſily perceived that it was conſtructed by monks.

Beyond theſe you obſerve the village of Colonia, ſituated on an eminence. The Mahometans have here a ſmall chapel, and a monaſtery of derviſes.

A little farther is the rivulet of the valley of Terebint, which you croſs by a bridge in the rainy ſeaſon,

ſeaſon, and which in ſummer is dry. It was from the bed of this brook that David picked up the five ſtones, with one of which he hit the forehead of the gigantic Philiſtine.

Nothing can be ſo beautiful as the neighbouring mountains: they are covered with olive and fig trees, vines, and even ſeveral kinds of grain.

We aſcended them by a narrow path, which was very incommodious, both to us and our horſes. The ſoil here is gravelly, and of a very bad quality; yet, owing to the hand of induſtry, the ſmalleſt part of the fields is not left uncultivated. We may ſay that nature here is ſubdued by man. I was, however, ſorry to find the immenſe plains between the caſtle of the *Good Robber* and the rivulet of Terebint entirely neglected. Were there ever ſo little care beſtowed on them, they would produce an hundred fold.

I underſtood that the frequent quarrels of the Arabs were the ſole cauſe of this ſhameful inattention. Agriculture, like all other arts, requires, beſides peace and ſafety, the ſupport of government, before it can be carried to perfection. This ſoil, abundant even amidſt rocks and briars, is under the protection of a city governed by a baſhaw.

The diſtance from the rivulet to Jeruſalem is reckoned to be about five miles. On every ſide you behold cottages, churches, moſques, and various other monuments of human induſtry half in ruins.

When I had reached the ſummit of the neareſt mountain, I at length perceived Jeruſalem; and my eye wandered with eager contemplation over this ancient city, which the miracles of our Saviour, and the bloody victories of the Europeans, have rendered the moſt famous in the world.

CHAP.

CHAP. XLIX.

OF THE CITY OF JERUSALEM.

HAVING arrived at the gate of Bethlehem, and having no one to guide me, I reſolved to follow the caravan. I entered the city on horſeback, which in the laſt century Europeans were not ſuffered to do; and, being ſtopped by a Turkiſh centinel, paid the uſual toll, which is two *medins* for each perſon.

Scarcely had I advanced two ſteps in the firſt ſtreet, when a chriſtian of the Latin communion politely accoſted me, and aſked if I was not a Frenchman, which is an appellation beſtowed here on all the Europeans. On my returning an anſwer, he offered to conduct me to the convent of St. Saviour, which is in the poſſeſſion of the fathers of the Holy Land. This obliging attention from a ſtranger gave me a very favourable idea of the manners of the people of Jeruſalem.

One of the interpreters in the ſervice of the convent appeared very much ſurpriſed to ſee me arrive without notice being ſent to theſe good monks by the governor. Having told him in what manner I had entered, he informed me that I muſt return without the city; becauſe Europeans who came from Jaffa are forbid to paſs through any other gate than that of Damaſcus. The infraction of this law would have expoſed the monaſtery, and

and perhaps myſelf, to ſome diſagreeable exaction. This unlucky accident was very diſtreſſing to a fatigued traveller; and I ſilently murmured againſt the fanaticiſm of the Mahometans, which delights to torment, by ridiculous cuſtoms, thoſe of a different religion from their own. There was, however, no remedy; and I ſaid, why blame the ſuperſtitious Muſſulmans? They only behave to Catholics in the ſame manner as the Catholics behave to the Jews. What plauſible reaſon can the Italians have for compelling theſe children of the Hebrews to wear yellow caps on their heads, which expoſes them to the deriſion of the populace *? We, nevertheleſs, boaſt of being enlightened by philoſophy.

I was, however, ſaved the trouble of making a long circuit round the walls. A janiſſary belonging to the guard of the convent conducted me to the gate of Damaſcus, by croſſing the city from ſouth to north.

The interpreter in the mean time went to aſk the governor's permiſſion for me to enter; and having joined me, together with a ciocadar, or officer of the baſhaw, I was admitted upon paying a few

* They are baniſhed into the filthieſt corners of our cities, where the avarice of government is continually ſtudying how to plunder them. But it is above all in the dominions of the Pope that they are expoſed to the greateſt oppreſſion.

They have purchaſed at a very dear rate, and particularly at Avignon, the right of having ſynagogues. The nuncios do not bluſh to make them renew their payments four or five times in a year. When they want money, they cauſe the ſynagogues to be opened an hour later: this is ſufficient to inform the Jews of their intention. Theſe unhappy proſcribed people muſt then haſten to make a contribution. It may be readily gueſſed that the nuncio is not viſible when they carry it to him: they depoſit the offering on one of the tables of his apartment; and if it is judged ſufficient, the doors of the ſynagogue are forthwith opened.

a few *medins*. When we returned to St. Saviour, I preſented myſelf to the ſuperior, who received me with much politeneſs. He aſked me my name, that of my country, and the object of my voyage; in order that he might inſert them in the Pilgrim's Regiſter, which is carefully preſerved among the archives of the convent. After this, he ſhewed me the cell deſtined for me, which was extremely commodious; and the interpreter introduced me to the other officers of the houſe.

In a little time I was very agreeably ſurpriſed to ſee Meſſ. Ventre, Leblanc, and Sube, three French merchants, with whom I had lived on the moſt friendly terms at Acre, arrive at the monaſtery. They had been expoſed to great dangers in their journey; and recollected only in a confuſed manner the different places through which they had paſſed almoſt like fugitives. The good fathers were very happy in meeting with four Europeans together, of whom they aſked a variety of queſtions. The greater part of them had been born in France; and religion, which induced them to ſettle among the infidels, had not been able to obliterate from their minds the dear remembrance of their ancient country.

Some religious ceremonies are here practiſed towards travellers; and it would be neither decent nor polite to reject them. They are conducted to veſpers, and invited to follow the proceſſion with tapers in their hands. The prieſts who officiate waſh their feet amidſt prayers, and a *Te Deum* chanted by the choir; after which they are introduced into the hoſpital, and requeſted to preſerve the tapers in memory of this auguſt pilgrimage.

All Europeans, of whatever religion, are received in the convent, and ſupplied with every neceſſary